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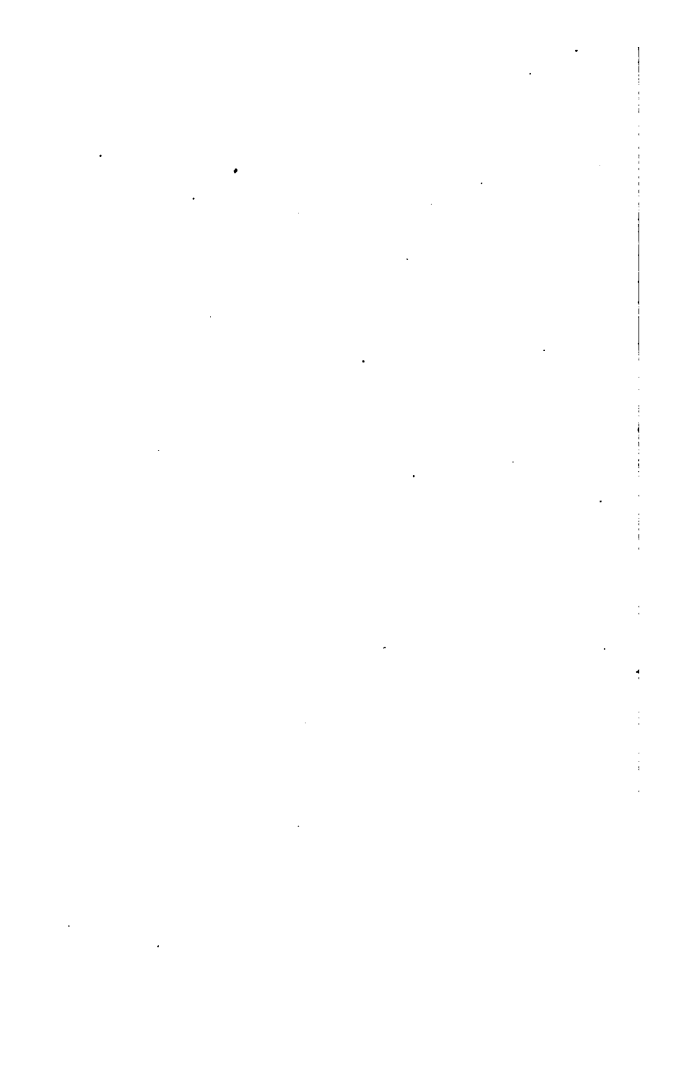
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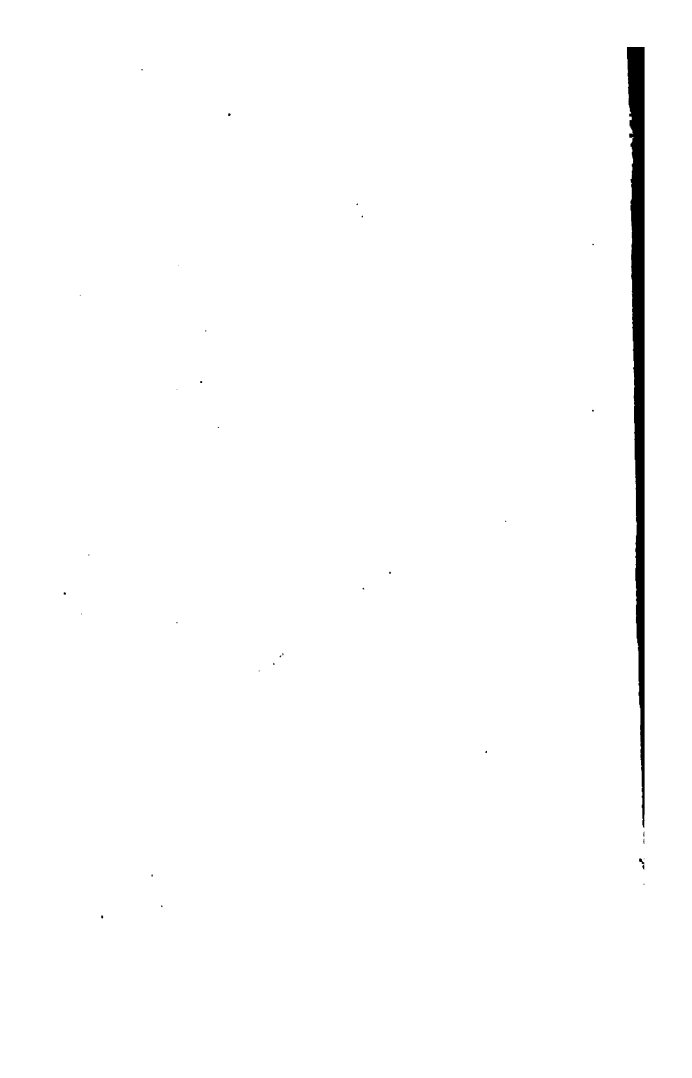
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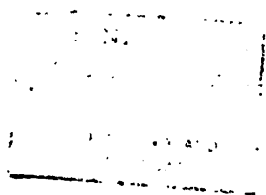
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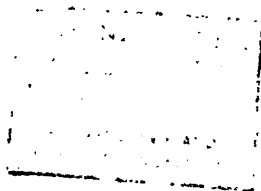




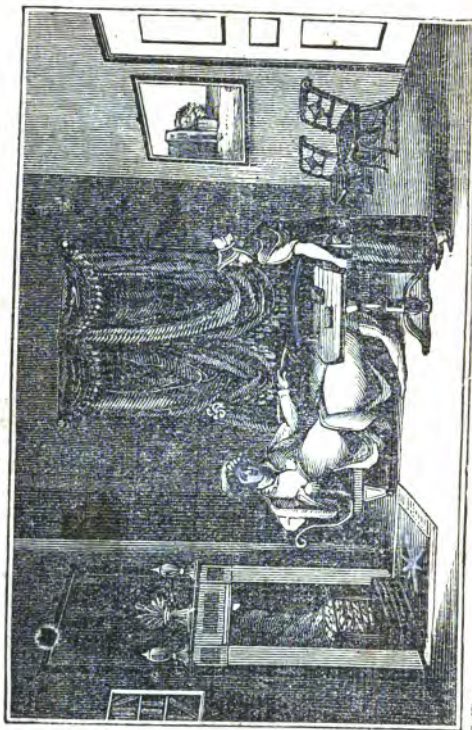




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GRACE KING.

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GRACE KING:
OR,
RECOLLECTIONS OF EVENTS
IN THE

LIFE AND DEATH OF A PIOUS YOUTH:

WITH
EXTRACTS FROM HER DIARY.

By D. J. Banet

PUBLISHED FOR THE BENEFIT OF YOUTH.

REVISED BY THE EDITORS.

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PREFACE.

THERE is something deeply affecting in the death of the young ; it looks like the falling of unripe fruit : or like the blasting of the promising blossom by a late and untimely frost. But if they die like the subject of our recollections, in the full hope of the life to come, we feel better reconciled to their exit. Though we lament the early fall of Grace King, and have often wished that she had been spared, yet there was every thing in the improvement of her mind in knowledge, and in the advancement of her heart in goodness, as the extracts from her diary will show, that is calculated to reconcile us to the providence which removed her from earth so young.

The reader ought to be informed, that the family in which Grace King was reared consisted of Mr. and Mrs. G., and of four daughters of mature age, of a good education. This will account for the apparent precocity of intellect manifested by little Grace.

Grace King.

* The *thoughts* contained in the "Extracts from her Diary" are her own. The compiler, indeed, has attempted to improve the language, and, as is thought, to render it more fit to meet the public eye. The plea he offers for the liberties which he has taken is, that he found the entries, as they were first made by Grace herself, without any correction; but he pledges his word that no sentiment or opinion has been changed.

It is believed that no young persons, and perhaps not many adults, can read the history and opinions of Grace King, without being both pleased and profited. It is a conviction of the probable usefulness of this little work that has influenced the compiler to lay it before the Christian public. May the blessing of God attend it. *Rev Thomas Banet. M.D*

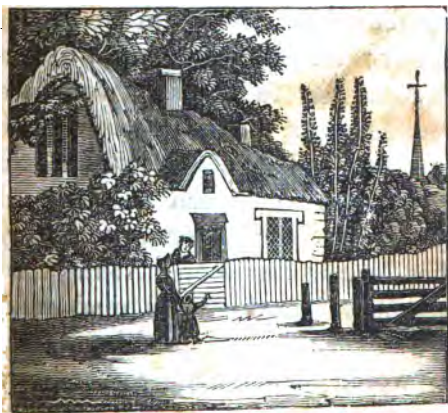
New-York, 1839.

Grace King

GRACE KING.

MY DEAR YOUNG FRIENDS,

I undertake to give you a few recollections of one of the loveliest children that I ever knew. Her name was Grace King. She was an orphan, her father and mother being both dead. She was born, was reared, and she



died, in one of the most beautiful, healthy, and romantic manufacturing towns for which the Westriding of Yorkshire is so very remarkable.

Grace was about five years of age when I first saw her, and was residing in a religious family, who were intimate friends of her deceased parents. In personal appearance this child was lovely; she might be truly called *beautiful*. She had a fine, lofty, and expanded forehead; her eyes were a deep, dark blue; her skin was clear and fair; her lips were bright as rubies; and her full cheeks were like blooming roses. She was by nature of a *sweet* and *teachable* temper, and her manners were such as reflected great credit on the judgment and piety of her deceased mother. At the time I first saw her she could read well, and was very fond of good books.

I would affectionately warn my

young readers against indulging peevish, angry, and revengeful tempers, on account of the bad effects which they never fail to produce on the personal appearance and manners of such as indulge in them. It has long been known that fretful and boisterous tempers give their impressions to both the features and manners of children. Therefore, if you wish for comely persons, and graceful manners, you must guard against all angry and impatient feelings.

The family of Mr. G——, in which I first met this interesting orphan, was composed of persons who had long been devoted to God, and who were well fitted to educate the young, and to train the infant mind ; and it is due to them to say, that they spared no pains to polish and bless their lovely charge.

Grace was early led to the sabbath

school, where she distinguished herself by her diligence in committing to memory portions of Scripture, sacred hymns, and other good pieces; and she continued, through her short life, to be held up as a pattern worthy the imitation of others. This child was in the constant habit of inquiring after the meaning of the scriptures and hymns which she learned at the sabbath school, and by this means she early acquired a stock of Biblical and religious knowledge, seldom attained even by adult Christians. In fact, the geography and chronology of the Scriptures; the manners, customs, laws, &c., of the Jews, Greeks, and Romans, were familiar to her; and, before she was eight years of age, she read the Bible with great judgment and much delight. She was, no doubt, greatly indebted to the labours of the family of Mr. G—— for her

great acquirements; but still these were owing, in a great measure, to her thirst for knowledge, and her diligent inquiry; and I would say to my young reader, "Go thou and do likewise."

When little Grace was about ~~six~~ years old a glorious revival of religion took place in the Methodist congregation at R——, the village in which she resided, which soon extended to the sabbathschool. Among the early subjects of this revival was found this interesting orphan. Her infant mind became deeply affected by a discovery of her ~~sinfulness~~ and perishing condition. Being asked why she wept, she replied, "Because my heart is wicked." When asked how she knew that her heart was wicked, she answered, "Because I know I do not love God." And when asked how she knew that she did not love God, she answered, "Because I *think* of

any thing, and I *talk* of any thing *more* than I do of God."

This little penitent continued to mourn, and weep, and pray, and refused to be comforted, for some weeks. The family of Mr. G——, and the friends who knew her, felt very deeply on her account, and laboured in different ways to minister peace to her troubled heart.

One elderly lady, addressing her, said, "Be comforted, child, for I am sure you have *always* been good, and *very good*; I do not believe that you ever committed a sin in ~~your~~ life; and I am sure God must love you." To this she replied, with her beautiful eyes full of tears, and her little breast heaving with sighs, "I know that God must love me, or he would not have sent the beloved Jesus to *die* for me; but I am sure that I am *not good*, or I

should have loved God, and praised him for the gift of his Son."

One day, after spending a few hours alone, in reading, meditation, and prayer, she entered the room where Mr. G—— sat; her sorrowful countenance seemed somewhat relieved of its former heaviness, and she addressed her earthly protector, saying, "Father," (the title she always gave Mr. G——,) "if God were not willing to pardon my sins, and save my soul, would he have given his Son to die for me?" Being answered, "No," she said, "Then I will give myself into his hands, and will wait for the answer of peace, expecting it for Christ's sake alone." Her father hearing this, said, "My child, thou art not far from the kingdom of God; go back to thy room, and say to God what thou hast said to me; go just now, and say to him, Here, Lord, I give myself up to

things, or thou canst not get to heaven. O, think on these things, and lay them now to heart.

It is not uncommon, in this day of improvement in sabbath school instructions, to see young children become the subjects of religious impressions during the course of revivals; but, unhappily, such children are too often neglected, from the notion that all their seriousness will vanish as soon as the revival ceases. It is a painful fact, that very frequently such children become as thoughtless and trifling as ever. But is not this, in some measure, owing to the want of good care and persevering nursery on the part of parents and members of the church? If these children were properly instructed, watched over, and prayed with, would not the result, in many instances, be widely different? The guilt, therefore, of their religious

declension, will be found chargeable to the church, to parents, and to guardians. Think of this, ye who speak lightly of "the day of small and feeble things!" Remember the charge of the great Shepherd, "Feed my lambs."

The child whose history is the subject of these recollections remained "steadfast and unmoveable, always abounding" in goodness, devotion and piety, to the close of her life, which event happened in her 14th year. Up to this time she enjoyed a remarkable state of health, and was able to attend sabbath school, and the means of grace in general, without interruption. She always entered the sabbath school well qualified to recite her lessons, and attended the public means of grace prepared by previous private devotion. She always went from her

closet to hear preaching, to prayer meetings, and to her class.

Grace had her regular and stated hours for reading and private devotion; and she was never known to fail in her attendance on these duties at least three times a day. She also attended to other studies and duties prescribed by the family with religious exactness. It was never found necessary to request her *a second time* to do the bidding, or fulfil the wishes of any member of Mr. G——'s family; and she always did every thing willingly, and with an air of pleasure and satisfaction. I hope all my young readers will imitate Grace in this particular; for nothing can be more afflicting to your parents than to see you unwilling to comply with their reasonable requests. Besides, what unkindness, and what wickedness, in the sight of God, it must be, not to be obedient to

our dear parents, who have kindly watched over us, and provided for our wants, during many years of helpless infancy. Remember that "Honour thy father and thy mother is the first commandment with promise."

Many persons seem to doubt and call in question the *genuineness* of the conversion of young children. They seem to think that religion, and the means of obtaining it, are matters so much above the comprehension of children that they cannot be the real subjects of Christian experience. These doubters ought to remember that conversion is the work of God; and that it is a little thing with him "to ordain praise out of the mouths of babes and sucklings." Besides, the infant mind is much more susceptible of religious knowledge and impressions than many parents seem to believe. Let them only set to work in

earnest to train their children for God and they will soon be convinced of this. If strict and persevering attention to devotional duties; if meekness, humility, kindness, and docility of spirit; if integrity of principle and practice; if deep and growing solicitude for the prosperity of the church and the salvation of the world; if these be genuine fruits of religious experience, and the real evidence of a work of grace on the heart, then the religion of little Grace King was pure and genuine.

She was remarkable for her fidelity and zeal in instructing, warning, and urging to repentance all the ignorant and careless children that fell in her company. And these labours of childhood were not in vain; the Lord owned and blessed them; for there are some burning and shining lights in the church now who can trace

their first religious impressions to her labours.

When Grace was nearly fourteen years of age she was seized with a violent fever, which caused great anxiety to Mr. G——'s family, and to her friends generally. She was watched and nursed with the deepest care, and the best medical advice was summoned for her relief. But the fever resisted all skill and care, and remained violent and unyielding for three weeks; and when it did subside, it left such marks of ravage and waste of the constitution as rendered the prospect of her recovery very doubtful. During the continuance of the fever she laboured under almost constant delirium. But it was remarked by all around her that she never said any thing, or did any thing, but what served to show, in the words of one of her physicians, "that the suffering

body was inhabited by a pure and sainted spirit." During the delirium she would sing, and pray, and recite Scripture, and exhort sinners.

When the fever was broken, she became perfectly herself. She knew all her friends, and conversed with her former intelligence, according to her strength. She was conscious that she had been very sick ; and she continued calmly and firmly to declare that she should not get well, but that her sickness would soon end in death. When asked the state of her mind, she uniformly answered, "I have peace with God, through our Lord Jesus Christ." When questioned in reference to her future and eternal prospects, she replied, "My future prospects are good ; my sky is unclouded, and my pathway is bright with celestial light." At other times she would say, "My prospects ? why,

they are transporting ! I am going, yes, I am going to the abode of angels, and to the presence of God ! O glory ! hallelujah !”

One day Mr. G—— said to her, “My dear Grace, are you not sorry to know that you are going to die, and to leave me and the rest of the family ?” After looking steadily at Mr. G—— for a moment, as if in great surprise, she firmly answered, “No ! sir ; though I love you and your family most dearly, yet I love my God and Saviour a great deal more !” After a long and painful fit of coughing, during which she was supported by Mr. G——, she said, “Father, I thank you for holding my throbbing head. I believe you and the whole family intend to meet me in heaven ?” Being answered, “Yes, we do,” she very quickly said, “Why then should I not go *first*, that I may be ready to

welcome you all there?" And looking affectionately at Mr. G——, she added, "Father, when I get home to glory, I shall continue to look for you until I see you enter; it will not be long that I shall have to look for you, for your locks are getting very gray." This was a melting scene. We all wept. Who could have witnessed this interview between the young disciple and the aged patriarch, and not be melted to tears? To me it appeared as if they were both striving to reach heaven *first*; and yet they were both willing to go in company.

On the last day of her mortal life, Mr. G—— said to her, "Grace, it is now nearly nine years since your own dear mother died. I saw her die, and I have no doubt that she is now in glory with the Saviour." On hearing this, the little sufferer raised her wasted hands and her swimming eyes

to heaven ; and as soon as she could articulate, she exclaimed, " Let me go ! let me go ! I want to see that holy and happy mother ; and I want, still more, to see the glorious Saviour ! "

This emotion proved too much for her feeble state of body. Her hands fell, her eyes became fixed, and, to all appearance, she ceased for some minutes to breathe. We all thought her dead ; but after a while we saw again the signs of remaining life. In half an hour she opened her eyes, and, looking on all around with a strong expression of sweetness and pleasure, she said, " I have had a glimpse of heaven ! my happy mother is there ! and—" she appeared desirous of saying more, but was prevented by a long and violent fit of coughing. When this had ceased, she lay very still for some minutes, with her eyes closed ; she then gradually raised her hands,

without opening her eyes, and, with a faint and sinking voice, said, "I am going to Jesus! farewell! farewell!" In a very few moments she ceased to breathe.



There was one very commendable trait in the character of Grace King which we must not forget to record, and that was her *great industry*. She was never, after her conversion, unemployed, nor was she ever triflingly employed. To the study of her daily

lessons she applied herself with all her powers ; and when these were finished, she either strove to make herself useful in the household business, or she plied her needle to some useful and profitable purpose. In fact, such were her constant habits of useful labour, that Mrs. G—— has often been heard to say, “ Grace is no bill of cost to us ; she regularly pays her way.” Thus, we see, this dear child was “ diligent in business,” as well as “ fervent in spirit, serving the Lord.” How much better it is for little children to be engaged in some useful employment than to be suffered to trifle away their hours in entire idleness, or in killing time by ruinous and dissipating amusements. Besides, if children are not early taught habits of industry, they generally, in after life, become indolent and worthless members of society, and not unfre-

quently vagabonds, and a curse to their generation; for

“As the twig is bent the tree's inclined.”

Idleness is a sin against God and nature, and it is the fruitful parent of wretchedness, and of many vices. The child that is not engaged in some useful or innocent employment will not long remain pure and guiltless,

“For Satan finds some mischief still
For idle hands to do.”

And the Scriptures speak very strongly against idleness. It is there said, “If a man will not work, neither shall he eat;” that “an idle soul shall suffer hunger;” that “drowsiness shall clothe a man in rags;” and that “want shall come upon the sluggard as an armed man.” Let my young readers hear this, and guard against idleness.

After her conversion, little Grace continued to give strong evidence of

her love to the cause of God, and of her heartfelt concern for the good of souls, by labours to support the institutions of benevolence and religion, and by the conversations which she held with children in the neighbourhood. This lovely child was incessant in her efforts to obtain contributions for the Bible and missionary societies, and for the sabbath-school cause. A great many small, and not a few large contributions were obtained by the mild and untiring solicitations of this little labourer. Indeed, she made successful applications for money where almost every other person would have despaired or failed. I will relate an anecdote in point. A certain gentleman, who made no profession of religion, and who was universally notorious for his parsimony, was asked, why he always gave money to Grace when she applied to

him: he replied, "There is something so sweet, so modest, and so heavenly in the very looks and manners of that child, that I am constrained to give; I cannot refuse *her*; indeed, I am so fully impressed with the belief that it will be wisely and usefully applied, that I cannot deny her request." Many a Bible has been furnished to the destitute, many a missionary of the cross has been cheered in his toil, and many a sabbath-school scholar has been aided in acquiring saving knowledge, by the money collected by Grace King. Though young in years, yet she had many works of faith and labours of love; and she is now reaping her reward in heaven! O, I wish my young readers could have seen this little girl, with her bright countenance, and her book for subscriptions in her hand, passing from house to house. I think her ex-

ample would have provoked them to similar exertions.

We have said, too, that Grace improved every opportunity to instruct and to admonish the children who fell in her way ; and she was every way qualified for such duties ; for she had clear views of the great doctrines of revelation, and she possessed a happy faculty of communicating her knowledge to children of her own age, and of doing this in language which they could feel. Her admonitions and exhortations were always offered with such mildness, seriousness, and fervour, that they were both *received* and *felt* by the children to whom they were addressed. But the labours of Grace were not confined to children, as the following short letter will show. It was addressed to a lady who did not profess religion, and it was writ-

ten but a short time before she was taken sick.

" R——, July 20, 18—.

" DEAR MADAM,—Do not be angry with me for the liberty which I now take in addressing a few lines to you; but be pleased to forgive the seeming forwardness of a child. Nothing short of deep concern for your greatest benefit could have moved me to take this course. I wish to discharge what I feel to be my duty, and therefore entreat you to bear with me, and to forgive me if I err.

" Dear madam, you have lived a great many years in God's world. You have received and enjoyed a great many mercies and blessings from your Maker's hands. You have been blessed with a great many privileges and means of being made a holy Christian; and the 'Lord has indeed done great things for you.'

But have you properly improved your time, your mercies, and your powers, to the glory of God? Have you given 'all diligence to make your calling and election sure?' Have you done your duty to yourself, to your fellow-creatures, and to your God? Are you now prepared by grace for death, for judgment, and for heaven?

"Pardon my boldness, madam, for my fears urge me on. I think you must know that you are not prepared to die. Are you not neglecting, wholly neglecting the great salvation? Do you not know that if the Scriptures be true, you have *no solid hope*? For without a *present sensible* interest in Christ, and without holiness, no one can see the Lord.

"O, madam, suffer a child, who has 'tasted that the Lord is gracious,' to exhort you to think on these things, and to lay them to heart. O, now,

‘while it is called to-day,’ resolve to break friendship with the world, to deny yourself of sin, to give yourself to God in Christ, and to live the rest of your days wholly to the glory of your Maker and Judge. Remember, your time is short! death may be standing at your door! and eternity, yes, *eternity* is just before you!

“Believe me, madam, when I say it is love, pure love to your soul, that has constrained me to write these lines. If it appear mere forwardness to you, pray forgive me this wrong, and believe me to be yours sincerely,

“G. KING.”

These labours of love were not in vain, for there are numbers now living who still bless God for the admonitions and instructions of this child; and though the lady to whom the above letter was addressed really appeared to many to be “a hopeless

case," yet it is known that the child's labour made a deep impression upon her; and it is the opinion of her friends that she was saved at the *eleventh hour*.

A few days before Grace died, she requested permission to see all the children of the sabbath school belonging to her class, and in this she was indulged. When they stood around her bed, and she was raised to a sitting posture, she surveyed them with a meek and heavenly smile. Though she was but the shadow of a human form, being so much wasted by disease, yet she addressed the children with a clearness and a force which astonished all that heard her. Having looked around upon them for some time, with a sweet and conciliatory smile, she commenced her address by thanking them for coming to see her in her affliction. She told them that

she expected soon to die ; that she was going soon into eternity ; that she was not afraid of death, and that she had a desire to be gone. She told them she knew that she was by nature unholy, and that she had sinned against God ; but she knew, also, that there was a Saviour ; and she knew that that Saviour was *her Saviour*. And “ *This*,” she exclaimed, “ this is the reason why I am not afraid to die ! ”

She now proceeded to speak to the children on the subject of their sinfulness, their danger, and their duty ; and so pointedly, so pathetically, did she speak, that there was not a dry eye in the room. Nothing was heard, excepting her sweet voice, but sighs, and weeping, and mourning. After a few prayers had been offered, she took leave of the class, by taking each by the hand, and charging them, indi-

vidually, to "meet her in the glorious heaven above." It is believed that her last interview with her class was signally owned and blessed of God. The adults present felt it, and were moved to give themselves wholly to the Lord. And many of the children who were then present are now "burning and shining lights" in the church. They have given themselves to God, and are walking so as to adorn their high and holy calling. Thus this dear child, "being dead, yet speaketh" in the fruit of her labours.

While little Grace lay on her last bed of sickness she was visited by a maternal uncle, who had long been absent from home, a soldier in foreign lands. When she was told that he was her own mother's brother, she affectionately embraced him, and pressed her pale lips to his cheek,

while tears bedewed the cheeks of both. After she became composed, she said, "Uncle, I love you, because you are the brother of my own mother. My mother G—— tells me that my own mother was your sister ; that my mother was a true and devoted servant of the Saviour ; and that she died ascribing praise and thanksgiving to him ; now, I hope you are as good and as happy as my dear mother was."

The uncle took deep interest in the welfare of Grace, and laboured to entertain her by relating the wonders he had seen and heard in his travels. To these relations she often listened with fixed attention. One day she said, "Uncle, you certainly have seen many great and strange things in your travels ; but suffer me to ask if you ever met with the Lord Jesus Christ, the sinner's great friend ?" She added, "I put this question for two rea-

sons ; first, because you do not often mention his name when you tell me of what you met with ; and secondly, because I feel anxious that you should *know* him, and the power of his resurrection." This was an attack not to be evaded. After a short pause, she took her uncle's hand, and looking him affectionately in the face, she said, "My dear uncle, do you *know* the Lord Jesus Christ ; and do you *feel* that he is your Saviour ?" The old veteran could resist no longer ; he burst into tears, and said, "I do not, but I hope I shall." To this she devoutly answered, "*Amen.*"

Before Grace died, she received a promise from her uncle that he would renounce the world and sin, and seek for a saving knowledge of her blessed Saviour. And we are happy to be able to record the fact, that he did keep the promise made to the dying

child ; and that, soon after her death, he was made a witness of the power of Christ to save sinners. The uncle is still alive ; he is still in the good way, and living an exemplary life.

About a week or two before her death, Grace was visited by her beloved pastor, who, among other things, said to her, " My dear child, though young, yet you have made a great profession before the church and the world. Now I wish to know how you feel on this subject when confined to this bed of pain, and when there is before you the prospect of a speedy death ? " The little sufferer, folding her hands, very calmly replied, " I feel, sir, that I have not believed a cunningly devised fable ; but I *feel*, sir, that the gospel of Christ is the power of God unto *my salvation* ! The light on my path must come from Him in whom there is no darkness at

all. The peace which fills my mind must be the peace of God. The love which warms my heart must have come from Him who *is love*. And the hope which now supports and cheers me must have come from 'the God of hope!' Yes, 'it is the Lord's doings, and it is marvellous in mine eyes.' To the great, the triune God, be all the praise and the glory, both now and for ever."

The pastor then said to her, "My dear child, if you die of this sickness you will die very young; do you not *desire* to get well, in order that you may know more of this world, and be made still more useful in it?" To this she answered, very calmly, and with strong marks of humility, "I feel *no* such desire; if God see proper to raise me up from the bed of pain, and if he see fit to appoint me more work on earth, why, he knows that I am

willing; but if it be his blessed will that I shall now die, which I think it is, I should rather prefer to die. But in fact I have *no* choice; I have *no* desire in this matter; I say, 'Father, thy will be done.'"

CONCLUSION.

MY YOUNG READER,—You may learn from these statements, that you are not too young to become seriously and truly religious; for here you have proof in the case of one who was, perhaps, much younger than you are. Shall not her bright and powerful example move you to give your heart to God? and move you to give it *now*? Delays are dangerous! You will never find a better time than the present to begin to serve the Lord. You

will never find fewer hinderances in your way than you now do. Your heart will become more unbelieving, and more in love with the world and sin, the longer you delay.

Remember you are not too young to die. Grace King died before she was fourteen years old. If you should be taken down by such a fever as she had, and should, like her, become delirious, and die in that state, what would become of you? O, think on these things ; and *now*, before you lay down this book, *resolve* to seek religion, to serve God, and to prepare for eternity. Read over again the experience of Grace, and notice particularly the way she took to find the Saviour. Above all, pray earnestly and constantly to God for direction, and power, and grace. He will not suffer you to be deceived, or lost ; for he

has said, "They that seek me *early* shall find me."

The Lord give us all grace to seek his face and favour, for Christ's sake. Amen.

DIARY.

I SHALL now place before my readers a few extracts from a diary which was kept by Grace King during a few of the latter years of her life. . But, in doing this, I feel that I have to perform a painful task; for I consider the whole so very excellent that, to deprive the reader of any portion, seems to me like injustice to her memory. Under my present impressions, I should lay the whole before my readers, were I not deterred by the fear

of making the book too large. I shall begin these extracts with what she wrote in the commencement of the year 18—.

“Jan. 1.—This is the sixth new-year’s day I have seen since I experienced the new birth. I feel happy to know that I begin this year in the fear of God, and in the enjoyment of his favour. I know not what may befall me in the year on which I have now entered. Perhaps severe suffering and affliction, or even death. However, I do not feel dismayed, for the ‘Lord is my portion,’ and I know he has said, ‘As thy day is, so shall thy strength be.’ Then welcome life or death, for God is with me; of what or of whom shall I be afraid? If life be continued, I feel resolved to live near to God, to improve the mercies put into my hands, and to embrace every opportunity of improving my

mind by reading, and by conversation with the wise and good. I intend to adopt a regular method of reading the Scriptures; by reading three chapters every day, one in the historical, one in the prophetical, and one in the evangelical portions. I shall be able, with the exception of a few chapters, to read the Bible through in one year. The rest of my spare time shall be spent in reading such authors as may explain those scriptures which I read for the day; or, as may otherwise inform and improve my mind. Above all things, I feel determined to prove the sincerity of my faith, and the reality of my conversion, by the purity of my tempers, and the rectitude of my life.

“O God, my God, I know that my present resolutions will be broken, unless thou shalt bless me, and defend me from evil. Let thy strength be

made perfect in my weakness, that I may be steadfast, and may show forth thy praise.

‘In all my sufferings may I have
The promised, needful grace ;
Have the Almighty near to save,
And see thy smiling face.’

“Jan. 10.—I feel somewhat feeble and unwell in body, but I bless my heavenly Parent I feel strong, and much engaged in mind. Truly the Lord has done great things for me, a poor orphan, in raising up friends who fear his name, and who make his glory their chief end. Glory be to God, it is to the instructions, admonitions, prayers, and godly example of these friends, under God, that I am indebted for my superior religious light and spiritual enjoyment. O my God, give me grace that I may walk worthy of my great advantages, may make faithful improvement of them,

and may experience their happy tendency, both in time and eternity. Were it in my power to add to the happiness of my dear, dear friends, how gladly would I do it! My father G—— told me this morning that his comfort was, in a great measure, connected with the religious improvement of the family: he said, with a solemnity of look, and tone of voice, which moved my heart, ‘Grace, we *must* be more holy.’ O, my Saviour, give me a fresh start for the kingdom, that my life and testimony may gladden the hearts of my pious friends, and that I may glorify thy name.

“Jan. 16.—The grand adversary has thrust sore at me this day. He has tempted me strongly to call in question the reality of that work of grace of which my indulgent God has given me the *fullest evidence*. He has suggested that my conversion, of

which I have thought and said so much, is, perhaps, a mere delusion of my own imagination. This assault I was enabled to resist, by adverting to the time and place of my deliverance; and by calling earnestly and frequently upon my God. So true is that scripture, 'Resist the devil, and he will flee from you; draw nigh unto God, and he will draw nigh unto you.' I opened my case to father G——; he told me that it was by no means singular; that he, and many of his acquaintance, had often been assaulted in the same way, and that 'no temptation hath happened to us but such as is common to man.' He added, 'It is no sin to be tempted, for the immaculate Jesus himself was tempted; and that temptations cannot become occasions of guilt unless they are complied with. I thank God for a friend at hand so competent to succour and re-

lieve my inexperienced and youthful mind. May I always take his advice and counsel, and improve by them. O, my God, when the enemy comes in like a flood upon my soul, may thy Spirit lift up a standard against him, and may I be kept, by thy power, secure from the effects of his malicious and destructive designs.

“Jan. 21.—My mind has, this day, been much drawn out in prayer. I have visited ‘the throne of grace’ seven times, and every time I have enjoyed the presence and blessing of my heavenly Father. Nay, this has been, literally, *a day of prayer*; for I have lived in the spirit and frame of devotion the whole day; and the consequence is, I have not been troubled with any vain thoughts; temptations have had no power; and my mind has been kept in perfect peace. Mr. T. J. gave us a refreshing sermon from

1 Cor. xv, 3, 'Christ died for our sins, according to the Scriptures.' After an introduction, in which he showed that the birth, the life, and the sufferings, as well as the death, of our Lord, were all 'according' to the prophecies of Scripture, he proceeded to the doctrine of the text, viz., 'That Christ died as the substitute for man; or, that he endured and suffered various penal evils, in our room and stead.' He remarked, 'Some people say, that Christ came as a *teacher* and as a *martyr* for the truth, and that this is all true; but,' he added, 'if he did not die as our substitute, 1, Why was he ushered into the world with such pomp and grandeur; by types, by prophecy, by promise, and by the appearance of divine and celestial messengers at his birth, baptism, &c.?

2, What rational interpretation can be given of the scriptures which speak

of his atonement, and his sacrificial sufferings and death? 3, If he died only as a martyr, did he not betray uncommon weakness, when compared with many martyrs who have died since? He said, "Father, if it be possible, let this cup pass from me;" and, "My God, my God, why hast thou forsaken me." The fact is, "He bore our sins in his own body on the tree." The curse of the law was upon him; for the Lord "laid on him the iniquity of us all." After establishing the doctrine, the preacher proceeded to make some practical improvement; and remarked, 1, 'How great are our obligations to love the Lord Jesus Christ. 2, How fearful the conduct of those who rob Christ of his merit as the propitiation. 3, And how great the guilt of all such as slight and neglect this benevolent and only Saviour.'

For such a precious Saviour bless thou the Lord, O my soul.

“Jan. 28.—Though I have been detained from the house of God this day, yet, I thank the Lord, I have partaken largely of his Spirit and grace. While my Christian brethren were engaged in acts of devotion in the public sanctuary, I remembered ‘the hour of prayer;’ and though I was ‘absent in body,’ yet I was not so in mind. I lifted my heart, and made known my desires to Him who seeth in secret, and he condescended to bless me. Blessed be the Lord for all his goodness to me.

“Feb. 3.—I have just returned from witnessing the last moments of Mr. S. M., an old and faithful soldier of the cross. His way through life has been beset with thorns and briers, for he has met with much opposition from men and devils; but still he has main-

tained his peace with God, and kept himself unspotted from the world. His last affliction has been of many months' continuance ; but, during the whole time, he has lived in the exercise of unfeigned submission and gratitude, saying, ' It is the Lord, let him do what seemeth him good ; ' ' The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' A few hours before he breathed his last, he said, ' The separation from my old friends would be very painful, were it not for the assurance that they will soon rejoin me in heaven, and that I shall, after death, meet with better companions than this world can furnish.' A few moments before he died, I inquired respecting the state of his mind ; and he answered, ' I have peace with God ; yes, unutterable peace ; and I shall soon join in praises to God and the Lamb.' Shortly after

he sung, with a feeble and trembling voice, the following lines :—

'This lying world still courts my stay,
But Jesus beckons me away,
And calls me to his rest ;
Vain world, adieu ! I cannot stay ;
Lo, Gabriel waits to point the way
To my Redeemer's breast !

My friends, farewell ! I love you still,
But lo, I rise the sacred hill
Where faithful souls reside ;
Hark ! hark ! the music of their song—
Behold, I see the heavenly throng,
And shall with them abide !'

On finishing these lines, he was nearly suffocated by the rising of phlegm in his throat ; however, having obtained a moment's relief, he broke out, with a voice so strong as to astonish all in the room, saying, 'O grave, where is thy victory ! O death, where is thy sting !' After this he turned upon his side, and quietly fell asleep

in Jesus, in the eighty-fourth year of his age. Such was the closing scene of a Christian pilgrimage of more than half a century. We meet with but few professors of so mild a temper, and so unblameable a conversation, as our old departed friend. He has left us an example which calls for our admiration and imitation. With truth it may be said of him, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' O, my Saviour, help me to live the life of the righteous, that I may be so happy as to die his death.

"Feb. 16.—Part of this day has been spent in company congenial to my views and feelings; with such people I could cheerfully spend all my days, and with them I should wish to die. I heard nothing said that can be deemed trifling, frivolous, or unimportant; the whole conversation was

'seasoned with grace.' A few of the company favoured us with a history of their religious experience; their narratives were brief, artless, and unadorned; yet they were sober, rational, and spiritual. These accounts have done me good; they served to bring to my remembrance days which are passed, and to inspire resolutions to double my diligence, and to improve my remaining hours. I felt constrained to sing,—

'And if our fellowship below
In Jesus be so sweet;
What height of rapture shall we know
When round his throne we meet.'

That dear man of God, Mr. W., closed our interview with prayer; and such a man for power and faith in prayer I think I never heard. He spent no time in complimenting the Deity on the dignity of his nature, the magni-

tude of his works, or the mystery of his providence ; but, like a man familiar with God, and living in his presence, he came directly to the sacred throne. He commended us, collectively and individually, to the mercy and protection of God ; and he closed with hearty thanksgiving for the 'fellowship of saints.' Lord, teach me how to pray ; how to pray with child-like simplicity and humble confidence.

"Feb. 26.—I have been very profitably employed, for the last few days, in reading that edifying book, 'The Saints' Rest.' I see clearly that there is nothing worthy of our desire and labour, in comparison with heaven. That is the only place and state of true and perfect repose. 'There the wicked cease from troubling, and there the weary are at rest.' Blessed be thy name, O God, for the assurance that 'there remains a rest for the people

of God.' O, my Lord, thou seest me willing to toil, and labour, and suffer, and to do this with all my might, and through all my days, if thou wilt at last admit me to thy presence, 'where there is fulness of joy, and where there are pleasures for evermore.' According to Mr. Baxter, a *high degree* of personal holiness is necessary in order to get safely to heaven. This I know to be the doctrine of the New Testament. O God, perfect the good work which thou hast begun in me, and make me fully 'meet for the inheritance of the saints in light.'

"March 1.—This morning Miss D., the daughter of a person who has lately come to reside in this village, presented me with a card of invitation to attend a party at her father's house. On my declining it, she remarked, 'I can see no impropriety in a party of young people spending a few hours

of the evening in innocent amusement.' Perhaps she can see no evil in it, but I thank God that such a manner of spending time is contrary to my principles and wishes. I cannot see how persons who spend their time at balls and card tables, can have a conscience void of offence; or how they can lay claim to the high character of Christians. I wish to 'redeem the time;' to 'flee the appearance of evil;' and to 'keep myself unspotted from the world.' Believing that 'evil communications corrupt good manners,' and that 'a companion of fools shall be destroyed,' I have resolved to 'come out from among the ungodly,' and to be 'a companion of them that fear God.' O may divine grace assist me to keep out of the way of temptation, and in the way of duty.

"March 12.—This has truly been a gracious and a high day to my soul.

I have had the privilege of meeting with the saints, and of attending the house of God, three times this day; and, what is best of all, I met with 'the sinner's Friend' every time. Bless the Lord, O my soul. The sermon in the afternoon was particularly pleasing and profitable to me. The subject was the history of blind Bartimeus, as recorded by St. Mark. After paraphrasing the text, the preacher proceeded to consider it as 'descriptive of the natural and sinful state of man, of the penitent sinner's return, and of the success which attends his application to Christ.' Under the first head he considered the natural and sinful state of man as a state of moral *darkness* and of spiritual *indigence*. 'Blind Bartimeus sat by the highway side, *begging*.' These ideas he illustrated by a reference to the present condition of the heathen, and by a spi-

rited appeal to the state and conduct of the unconverted in Christendom. Under the second head he pointed out clearly the *steps* in the sinner's return to God; such as, hearing of Jesus, praying to him, the attention of the Saviour to his prayer, the assistance of friends, resolute personal efforts, and an interview with the Saviour; all which were exemplified in the case of the blind man. Under his third head he described, beautifully, the fruits and effects of saving faith. He showed how the penitent believer is translated out of 'the kingdom of *darkness*,' and made a child of *light*; and how, in consequence, he becomes a confirmed and persevering follower of the bleeding Lamb. This sermon was at once figurative, Scriptural, and experimental; it was just such a sermon as I love to hear; for such cannot fail to please and to edify.

Were such sermons more frequently preached, I believe we should see more conversions, and believers would be found in a more prosperous condition. The preacher is not yet twenty years of age. May God keep him humble, and make him abundantly useful. I really fear that I am not sufficiently thankful for such Christian sabbaths as this has been; I have indeed sat in heavenly places with Christ, and with my brethren. My fellowship has been so delightful as to make me forget my connection with earth; and yet, blessed be God, this is only a faint foretaste of that endless sabbath to which, I trust, I am hastening.

“March 26.—Christian sabbaths and sanctuary privileges are truly sweet and delightful to me; and I can say, with unaffected sincerity, ‘How amiable are thy tabernacles,

O Lord of hosts !' I have felt, this blessed day, as I have often felt before, that I should like to live and die in the house of God. I felt constrained to say,

' My happy soul would stay
In such a frame as this,
And sit, and sing herself away
To everlasting bliss.'

I took short notes of one sermon to-day ; it was very edifying to me. The text was, Luke i, 3, 4 : ' That thou mightest know the certainty of those things,' &c. After an ingenious introduction, the preacher proposed to inquire, ' What the *things* are in which Christianity instructs us ; and how we may *know* the certainty of these things. Under the first inquiry he noticed, ' The fallen condition of man, the love of God to him, the universality and all-sufficiency of Christ's atone-

ment, the nature of salvation in general, the terms of personal salvation, and the retributions of eternity.' These subjects were clearly illustrated and powerfully applied. Under the second inquiry, How may we know the *truth* and *certainty* of these things, he showed, clearly, that this was attainable: 'By reading and studying the evidences of the divine origin of the Scriptures, by daily prayerful reading of the Scriptures, and meditating thereon, and by seeking, properly, to be made partakers of the grace of the gospel.' This sermon was very long, but it did not appear to tire the congregation; and, for my own part, I could have sat two hours longer. The absurdity and folly of infidelity appeared most glaringly. I thank God for such able defenders of the truth as it is in Christ. The gospel is the word of God.

“ March 31.—One of my maternal uncles has made a visit to-day at our house ; he has been a great traveller, and is an enthusiast in politics. He seems to think that Providence has something dreadful in store for the monarchies and empires of the world. But these are things that do not interest me much ; and whatever may befall nations, or governments, I know that religion is the one thing needful, and I am determined to seek the glory of God. My political sufferings or privileges cannot be of long duration. I feel that the seeds of mortality are sown in my flesh ; and my interest in the affairs of this world must soon cease. I will hasten to Mount Zion, to the city of God, and to the multitude before the throne of the Lamb. O my Maker and my Judge, finish the work of righteousness in me, and then receive me to thy eternal king-

dom. I fear that my uncle does not possess the piety which shone so strongly in the life and death of my now glorified mother. O Lord, give me 'a word in season' for my thoughtless uncle, and do thou bless it to the benefit of his soul.

"April 7.—I have been spared to enjoy another blessed Lord's day. This we call the Lord's day, because he triumphed on the first day by his resurrection from the dead; this therefore is the Christian's sabbath. We have the authority of apostolic example for keeping the first day as 'a sabbath unto the Lord.' My poor soul is often pained by witnessing the profanation of this sacred portion of time, and by seeing men who indulge their thoughts, and pursue their own ways, on this day. O that they were wise, that they understood their true inte-

rests, and would 'remember the sabbath day to keep it holy.'

The Rev. Mr. S. preached to us to-day. I think his language this afternoon was not sufficiently guarded. The doctrine which he delivered is, indeed, an important Scripture truth, and it is the duty of the ministry to publish it to the ends of the earth, but it requires some skill and caution to preserve it from abuse. That sinners are saved by *grace*, and by *grace alone*, every one must believe who takes the Bible for his guide; for it is written, 'By grace are ye saved.' But when this doctrine is preached, ought it not, at the same time, to be stated, that it is the *duty* of man 'to work out his salvation,' while 'God works in him to will and to do?' To preach salvation by grace alone, without insisting on the necessity of repentance, faith, and the use of means, is calcu-

lated to make the sinner easy in his sins ; at least it is liable to such abuse by profane and ignorant people. Besides, the preaching of the doctrine, without insisting on the persevering discharge of every personal and relative duty, is to rock the worldly and formal professor of religion in the cradle of carnal security ; it may betray souls into practical Antinomianism. While we avoid the error of salvation by works, either in whole or in part, we must guard against the opposite extreme ; and this may be done by declaring, that ‘ grace always reigns through righteousness unto eternal life.’ O thou Fountain of light, graciously guide me and all thy people into all truth.

.. “ April 15.—Either I am greatly mistaken in my views of politeness, or a pretended man of the world that I met in company this day is *much*

wanting in the art and practice of good breeding. The company consisted principally of ladies of professed piety, and yet this gentleman paid his court to the company by saying some very improper things, and by embellishing many of his sentences with foul words and oaths. Had he been ignorant of the religious character of the company, he might have been more excusable. But I suppose he intended to convince the ladies that his philosophy had rendered him superior to vulgar prejudices, and that his conscience was not disturbed by the fear of an imaginary judgment to come. If this were his intention, he certainly took an effectual plan to accomplish his end. However, I think that *true politeness* would have taught him to treat what he might deem the superstitious views and weak feelings of the sex with less open and public dis-

respect. How foolish do unbelievers sometimes make themselves appear, with all their boasted superiority of reason and philosophy. My God, give me the wisdom which is from above, and teach me the happy art of pleasing and profiting by my presence and conversation. O, never suffer me to feel as if I were wiser than what thou hast written.

“April 26.—We are told that ‘the soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked.’ I am not astonished at this, if they were acquainted with only half of the present vocabulary of oaths and curses. I have spent a day where I have been more exposed to the sound of vile language than I am in my own neighbourhood, and it is not possible for me to describe the painful feelings which hearing it has produced in my mind. I would

not be hired to live where my ears are stunned, and my soul wounded, by such incessant volleys of oaths and blasphemies, by all the riches of the Indies. Surely the persons who make such irreverent use of the names and attributes of Deity must be, not only without hope, but also without the belief of a God in the world. At least, they do not consider that their Maker has said, 'Thou shalt not take the name of the Lord thy God in vain;' and again, 'Swear not at all.' Profane swearing is a very unprofitable vice; it can in no way add, either to the profit or reputation of those who are guilty of it. If my statement be true, it needs not the confirmation of an oath; and if it be not true, the addition of an oath must certainly tend to increase my guilt, and to lessen my credit. Profane swearing is no evidence of true courage, of wisdom,

or of politeness ; and yet it is common among such as esteem themselves men of fashion, and men of the world. Ought not gentlemen to quit a practice so unmanly, so unprofitable, and so vulgar?

“ But if we consider this vice in a religious point of light, what will the swearer say for himself when he stands before the judgment-seat of Christ? Let all profane persons remember the day of judgment, and consider their profaneness in the light of that day. O thou great Eternal, ‘turn a pure language upon the inhabitants of the earth,’ and fill them with reverence for thy name.

“ April 29.—This day I have enjoyed the satisfaction of attending the dedication of another house to the worship of the living God ; and I do hope that the dedicatory prayer will be answered upon earth. This prayer,

as to style and variety, very much resembled the one which was offered by Solomon at the dedication of the temple. It was offered fervently, and was responded to with deep and heartfelt feeling. The sermon was by the Rev. J. B., and was based on Psalm v, 7: 'I will come into thy house in the multitude of thy mercy,' &c. After a few preliminary remarks, the preacher proposed to notice '*The nature and design of Christian worship, and the dispositions with which we ought to engage in social worship.*' On the first proposition he remarked, 'That Christian worship is *social.*' 'Forsake not the assembling of yourselves together.' This has been the practice of saints in all ages of the world. 'Then they that feared the Lord spoke often one to another;' 'Come, and let us bow down, let us kneel before the Lord our Maker.'

The primitive Christians *met* on the 'first day' to worship. It is indeed the duty and privilege of every Christian to worship God in private and in the family circle. Public social worship is attended with many advantages of edification, encouragement, comfort, &c. Public social worship consists of the exercise of gratitude and praise for mercies received, of the confession of sins and unworthiness, and of prayer for ourselves, the church, and the world, for temporal, spiritual, and eternal blessings. The *design* of social worship is, the glory of God; 'ye are not your own;' and the benefit of man. 'In every place where my name is recorded, I will come unto thee and bless thee.' God meets with his people, he hears them, he answers them, and he makes them a blessing to each other.' On the second proposition, 'the *dispositions* with

which we ought to attend public worship,' he remarked, 'The psalmist says,' 'I will come into thy house, in the multitude of thy mercy.' 'This may imply, I will consider it a privilege to be a public worshipper. Or, I will come into thy house meditating on the mercy which thou hast shown me. The psalmist farther says, 'In thy fear will I worship ;' 'that is, all my acts of devotion shall be paid with suitable *reverence*. Or, I will cherish a filial fear of the great object of worship. This would prevent all irreverence in God's house, such as talking, gazing about, &c. In such a worshipper there will be no indifference ; for the whole soul is engaged with God.' Such is a faint outline of the discourse. But the manner, the action, the fervour, and the unction of the speaker, gave it a force and interest which I cannot put upon paper. I

bless thee, O my God, for the grace and mercies of this day.

“May 5.—This day I spent a few hours in silent and devout reflection. Among the great variety of subjects which occupied my mind, none seemed to produce such sensible and solemn impressions as that of ‘the judgment to come.’ I conceived in my mind the idea of the heavens passing away with a great noise; the elements melting with fervent heat; and this earth itself as burning up. I thought of the sounding of the last trumpet, the resurrection of the dead, the descent of the Judge, the opening of the books, and the various transactions of the day, so terribly glorious! I thought, what must be the consternation of such as have treated the invitations and promises of the gospel with neglect; have represented the omnipotent Judge as an impostor; and have,

heretofore, thought this day of judgment a mere fable, or chimera of the brain! How solemnly affecting the consideration! The Scriptures represent these sinners as calling upon the rocks to fall upon them, and the hills to cover them from the face of Him that sitteth upon the throne! How probable this representation! But what will such a prayer avail them? Alas! alas! the rocks and mountains are, themselves, unable to abide the presence of the great I AM! 'For the great day of his wrath is come, and who shall be able to stand?'

"I now turned my thoughts to the consideration of the case of those who have made their 'calling and election sure.' I thought, what must be the height of their joy, when, notwithstanding their unworthiness, they hear the Judge say, 'Come, ye blessed of my Father, inherit the kingdom pre-

pared for you,' and, 'Well done, good and faithful servant, enter ye into the joy of your Lord.' O, with what rapture will they exclaim, 'Worthy is the Lamb that was slain, and hath redeemed us to God by his blood.' O, righteous Father, let thy Spirit witness to the blood of my Saviour, and cause me to hope in thee. Here I tender thee my all. I surrender my soul and body, all I have and am, as thy rightful and exclusive property. O, mercifully take the offering, and seal me thine for ever. Amen.

"May 13.—Although I felt my mind collected and stayed when I went to the house of God this afternoon, yet I did not find that spiritual refreshment after which I went. The cause may have been in myself; but I feel disposed to attribute my disappointment, in some measure, to the preacher. The sermon was contro-

versial, and the language of the speaker did not evidence that charity which I think ought to be exercised by one Christian toward another who differs from him in unimportant opinions. Though I do not believe the doctrines which the Rev. Mr. L. controverted, yet I think that the piety and talents of our opponents are such as entitle them to more candour, and less severity of language, than the preacher manifested. I wish to be found doing to others as I would have them do to me ; and I am sure I should not like to hear my church assailed in the terms and spirit in which Mr. L. assailed our opponents. We are all confessedly fallible creatures. Some of us must indeed be in error ; but who, except the all-wise God, can decide the question ? Hence the necessity of mutual forbearance, and of speaking of each other's doctrine

with love and tenderness. 'I am far from thinking it a matter of indifference what opinions we embrace; we should desire and labour after the 'truth as it is in Jesus.' And I think it is not improper to assail with spirit, and in terms that will be felt, the erroneous doctrines which rob the Redeemer of his glory, and which tend to demoralize and to destroy the souls of men. But the harmless notions of those who hold the fundamental doctrines of the gospel, such as the divinity and atonement of Christ, the influence of the Spirit in regeneration, the necessity of inward and outward holiness, and the eternity of future rewards and punishments, may, I think, be safely let alone. My gracious Saviour, give me the meek and lowly mind which was in thee.

"May 28.—I have spent the last few days with the truly amiable and

pious Mrs. W., by whose conversation and prayers I have been greatly profited. Mrs. W. is a lady of great and deep experience in the things of God, and of strict purity and integrity of manners. She told me that it is her fixed rule to rise at four o'clock in summer, and at five o'clock in winter; and to spend the first hour of every day in reading the Scriptures, meditation, and prayer. As she is a woman of general health, I presume her rule is not often violated. I am convinced that it would be beneficial to both body and soul if I should acquire the habit of early rising, and I am determined to make an effort to do so.

“The husband of Mrs. W. is somewhat given to dissipation, which is a great source of trouble to her. He has been very much intoxicated once during my visit, but seemed afraid

that I should see him. Drunkenness, in my humble opinion, is one of the meanest and most degrading of human vices ; it sinks the rational beneath the brutal creation ; and there is nothing too little for a man to stoop to during the maddening influence of strong drink. Hence, not to take into consideration the denunciations of Heaven against this sin, nor the great affliction which it produces in families, nor the poverty, the suffering, and the premature death, which the slave of strong drink brings upon himself, the single consideration of its *degrading effects* is enough to confirm every reflecting person in a course of persevering temperance. It is to me a very humiliating consideration, that numbers of my own sex have fallen under the dominion of this debasing and destructive vice. A drunken woman ! only think of that ! O then, to

whom all power belongeth, suffer me not to fall under the power of any sin or passion which would rob me of character, and of thy favour : but let my heart be confirmed in the belief and love of the truth, and let me be always governed by thy law and spirit.

“June 10.—This has been to me a pleasing and delightful day. There is something in the season of the year, and on the face of the earth, which fills the soul with pleasing joy. I could not refrain from repeating aloud, a number of times, the beautiful lines of Dr. Watts :

‘Sing to the Lord, exalt him high,
Who spreads his clouds around the sky;
There he prepares the fruitful rain,
Nor lets the drops descend in vain.

He makes the grass the hills adorn ;
He clothes the smiling fields with corn :
The beasts with food his hands supply,
And the young ravens when they cry.’

I went this morning from my closet to the house of prayer, and every step I took appeared like a step toward paradise. I entered the house of God with solemnity, and betook myself to the duties of devotion with all my heart. I wished to worship the Lord in the beauty of holiness. The simplicity, tenderness, and zeal of the preacher; the greatness, the spirituality, and the piety of the sermon; and the earnestness, attention, and devotion of the people; all combined to elevate my soul, and to give me a height of heavenly rapture which I never before experienced. O, thou blessed Supreme, take all the glory. Truly I should prefer being a 'door-keeper in the house of God to a residence in the sumptuous palaces of earthly princes. O my God, satisfy me early and constantly with thy mercy.

‘Thy gifts, alas, cannot suffice,
Unless thyself be given;
My soul for all thy fulness cries
For all, in earth and heaven.’

“June 20.—I have had a long interview and much conversation with a real formal professor of religion. She strongly maintains, and tries to prove, that the whole sum of religion consists in ‘doing no harm, in attending religious ordinances, and in relieving the poor.’ These are, I fear, the views of a great many professing Christians. They are views which were entertained by the Pharisee, who said, ‘God, I thank thee that I am not as other men are;’ and they are views which I once indulged, when I tried to save myself; but I believe I have found a more excellent way. My opponent insisted on my being a fanatic and enthusiast; but, if I know my own heart, I am as far from being an

enthusiast as she can wish me. I wish to possess that religion which is equally distant from the two extremes of torpid formality and passionate fanaticism; and which implies 'respect to all the commandments,' and 'joy in the Holy Ghost.' I am instructed by my Bible, and, I thank God, by my own experience, that pure religion has its seat in the heart, and that it is a thing which can be *felt*. St. Paul tells us, that 'the kingdom of God,' or true religion, 'is not meats and drinks, but righteousness, and peace, and joy in the Holy Ghost;' that 'the love of God is shed abroad in our hearts by the Holy Ghost given to us;' and that 'the Spirit itself beareth witness with our spirits that we are the children of God.' But, wherever the inward principle is enjoyed, it will be manifested by pure thoughts, Christian temper, and holy behaviour.

“I tremble when I think of the thousands, and, perhaps, tens of thousands, who are deceiving themselves respecting the nature of religion ; and it is to be feared that many of these will go into eternity without discovering their error. The self-righteous will continue to suppose, that because they are just in their dealings, strict in their attendance on public and private duties of religion, and benevolent to the poor, they will surely get to heaven. O that I had a voice which could reach them. I would give the alarm. I would say to all, ‘BE NOT DECEIVED!’ ‘Man is in darkness, and must be enlightened ; he is guilty, and must be forgiven ; he is polluted, and must be sanctified ; he is the slave of sin, and must be made free ; he is wretched, and must be made happy. Such are the figures by which the Scriptures describe a

religious change and state ; and can any man of common sense experience such a change, such a transition, without *feeling* it and knowing it ?

‘ What we have felt and seen,
With confidence we tell ;
And publish to the sons of men
The signs infallible.’

“ June 25.—This morning my feelings were deeply wounded by the awful information that Miss L. had committed suicide ! For some days past a very striking change had been observed in her appearance, her gestures, and her conversation ; but her dreadful end was by no means apprehended. She was a young lady of good sense, polite education, and pleasing manners, and has been looked upon as a pattern of piety to her sex. Had her death been natural, it would have been cause of deep affliction to her relatives, and her nu-

merous friends. But the awful manner in which she has left them must greatly augment their sorrow. No doubt can be entertained that she has fallen a victim to *disappointed love*! She had long honoured a young man (if he may be called a man) with a confidence of which he has proved himself unworthy. He had promised, and vowed, a matrimonial union with Miss L., which he has broken, by a marriage with a Miss D., of H———. It was information of this infidelity which cast a cloud of gloom over her mind, and brought on a melancholy which has thus lamentably ended. With truth we may adopt the language of one of our own rustic mountain poets, who says,

‘The faith of man, inconstant as the air,’
Exclaim’d the lovely, but distracted fair:
She spoke, then sunk into the shades of night,
Imploring Heaven to set her wrongs to right.’

Respecting the future destiny of Miss L. it becomes me to express no opinion. But, still, she has taken a doubtful method of leaving the world. It is, emphatically, '*a leap in the dark.*' If the unhappy subject who committed suicide be insane, we may suppose he is not accountable for the deed ; but if he be in possession of his mental powers, there is no hope in his death. 'No murderer hath eternal life abiding in him.' Suicide, I believe, may generally be traced to disappointment, pride, or revenge. I recollect only three instances of suicide mentioned in Scripture, and they are those of Saul, king of Israel, Ahithophel, David's counsellor, and Judas, who betrayed our blessed Lord. And who would wish to share the *fate* of these men ? It certainly is most wise and safe to 'wait all the days of our appointed time, until our

change come.' My Rock, and my Protector, suffer me not to fall under the power of a temptation to take away my own life ; but help me to bear up under the ills and sufferings of this life with Christian confidence and fortitude. Amen.

"I make it a matter of duty to rise *earlier* on the morning of the Lord's day than on any other. And I wonder how persons who believe the Bible can spend the morning of this sacred day in taking an hour or two of extra sleep. And I am astonished still more at the conduct of those who do this, and at the same time profess to fear and love God ! To take extra sleep on the morning of this day appears to me like an attempt to rob God ! Every true Christian, I think, ought to make the Lord's day the longest of the seven.

"This is a beautiful morning ; the

sky is unclouded, the atmosphere is clear, the air is pure and cool, and the sun, the glorious emblem of my more glorious Saviour, is rising in majesty and strength! The sweet, sweet birds seem to be more joyful, and to sing clearer than usual on this delightful morning. For an hour or more the cheerful lark has been on the wing, carolling to the rising king of day; and for nearly the same length of time the thrush, the blackbird, the linnet, and the finch, have been pouring forth their joyous strains. Besides, how refreshing and invigorating is this morning breeze. O, ye sleepers, what a loss do you sustain!

“Yes, and it is pleasing to look on the trees of the woods, waving in their fresh and rich foliage; to listen to the monotony of the purling rills and tumbling brooks; to see the smiling fields clothed in green, and beautified

with flowers ; and to watch the herds and flocks as they feed on the luxuriant and dewy grass. But to me there is something still more pleasing than all these ; it is ' the sabbath morning prayer meeting.' Before the hour of five, A. M., I see a congregation of from thirty to fifty, waiting for the clock to strike the appointed hour ; all ready, with heart and tongue, to give ' thanks to Him who has brought them to the beginning of another holy day.' O, I love to be there ! I love to look on the company of devout worshippers, as they wait with almost breathless silence, and in mental prayer, for the hour of five ; and then I love to unite my voice with theirs in the opening song.

" These meetings are, indeed, times of refreshing from the presence of the Lord ; and by this early blessing the worshippers become prepared for the

more public services of the sanctuary. While I have life and health, I hope never to be absent from 'the sabbath morning prayer meeting.'

"The children of the sabbath school are much on my mind; and I feel a strong desire to be made the instrument of good to them. I have been labouring for some time to awaken the minds of the class under my care; but as yet I see but little fruit. I find that I have the greatest success when I speak to them individually and alone. I am resolved to labour more than ever for the benefit of these children, many of whom are almost as ignorant as the Hottentots. What a pity that parents should neglect to instruct their little ones in the first principles of revealed religion. The good old practice of teaching children the Apostles' Creed and the Ten Commandments is now, in many families,

wholly laid aside. If it were not for sabbath schools, it is to be feared that a large majority of the children in this Christian country would grow up as ignorant of God, and the gospel, as if they were reared in pagan lands ! There is no reading of the Scriptures, no conversation on religion, and no prayer, in most families. But there is much to brutalize, and to render children superstitious and wicked ! O, how will parents answer to God for the neglect of their children ! If I had the voice of a trumpet, and the gifts of some I know, I would sound an alarm, and would try to excite an interest on this subject, through the length and breadth of our land. But, alas ! I am, myself, only a child ! My God, thou seest that I am willing to do what I can. O, teach thou me, that I may be able to teach the few

neglected ones committed to my care."

It appears, from the above, that Grace King was, at this time, employed as a sabbath school teacher. I find, among her papers, some attempts at versification; and, though I am not fond of the practice of exhibiting the effusions of childhood, yet I judge it proper to place before my readers a specimen or two.

THE BELIEVING PENITENT.

"To thee, the God of love,
I lift my trembling heart;
And wait thy saving power to prove,
And feel how good thou art.
Thou seest my wretchedness—
My sins are known to thee:
And I am total helplessness—
There is no strength in me.
Thou art my only trust—
My only helper thou;

O pity, Lord, thy worthless dust,
And save the sinner now !

My trust is in the blood
Of Jesus Christ my Lord ;
He is my only Saviour God—
I hang upon his word.

My soul is on thee stay'd ;
Thou wilt my guilt forgive :
I see my sins on Jesus laid,
And hear thee bid me live !”

LINES

WRITTEN DURING A THUNDER STORM.

“ Behold, the sun his glory shrouds—
The howling winds arise ;
And God appears, in sable clouds;
With tempest in the skies !

While vivid lightnings play around
The towering ‘ cloud-capp’d hills,’
And deep-toned thunder shakes the ground,
Strange awe my spirit fills !

Say, is it blind and erring chance
Originates this scene ?
No ! ’tis the God of providence ;
And here his power is seen.

And He who rules the storm, can spare
The suppliant at his feet;
Be still, my heart, nor dare despair;
Thy God does what is meet.

The lambent fires which round me play
Have not the power to harm;
I look to God, and, trusting, say,
Sufficient is thine arm.

That thunder is my Father's voice—
He speaks from heaven *again*;
And says, 'O man, make God thy choice!'
My heart replies, *Amen!*"

"I had, this day, the high satisfaction of hearing that pious, laborious, and successful preacher, Mr. William Bramwell. The seriousness, the earnestness, and the unction with which he prays and preaches, are really peculiar to himself. He appears to take hold of the sinner with an iron grasp, determined not to release him, or let him go, until he exclaim,

‘Nay, but I yield, I yield,
I can hold out no more ;
I sink, by love compell’d,
And own thee conqueror.’

He preached from Acts xxvi, 28 :
‘Almost thou persuadest me to be a Christian.’ After an introduction, by a reference to the context, he proceeded to show, 1, ‘What is implied in being a Christian.’ “Here,” he observed, “is a point on which thousands are deceiving themselves. To be a real Christian, (and such only can be saved,) implies, 1, A clear apprehension and a hearty belief of the doctrines of Christianity, and of those in particular which respect the Saviour and his work. This belief will produce repentance and faith. 2, A personal saving interest in Christ ; pardon and adoption into the family of God, by Jesus Christ. 3, A participation of the pure mind which was

in Christ ; by this we resemble Jesus, and are fitted for his service, communion with him, &c. 4, An imitation of the holy example of Christ. 'He that saith he abideth in him, ought himself to walk even as Christ walked.' 5, A sincere, universal, and constant conformity to the precepts of Christ. 'Ye are my friends, if ye do whatsoever I command you.'

"II. What the arguments are which are calculated to persuade men to become Christians.' These he drew, 1, From the divine origin and authority of Scripture. 'All Scripture is given by inspiration of God.' 2, From the consideration of our relation to God, and of our consequent obligations to him. He is our Creator, Preserver, Redeemer, and Judge. 3, From the experience of Christians, what they say, and the manner in which they live. Paul related his

experience to Agrippa before he exclaimed, 'Almost thou persuadest me to be a Christian.' 4, From the advantages flowing from our being Christians. All true Christians are happy, safe, heirs of God, honourable, and bound for heaven.

" 'III. What is the state of the mind of those who, like Agrippa, are *almost persuaded*.' The king saw the *propriety* and *necessity* of his being a Christian; but there was *something* which he did not feel willing to *give up* for Christ. There are thousands in the same condition. They cannot consent to confess Christ before men, to give up the world, its pleasures, &c.; to renounce their own fancied righteousness; to unite with the church, because there are so many hypocrites in it; and to be religious *now*, because they hope to live and see a more convenient time. Such

is the skeleton of Mr. Bramwell's sermon ; but then the flesh with which it was clothed, and the life by which it stood erect, and went forth, to slay and heal, are all wanting. O my Saviour, I thank thee for having made me a Christian. I feel, indeed, that I am not all I might be, nor all I should be ; but I rejoice in the conviction that I am thine. O, impart to me more and more of thy pure and perfect mind ; and so write thy law upon the fleshly table of my heart, that I may show to the world my gracious and honourable relation with thee ; a ' joint heir with Christ.'

“ ‘What do ye more than others?’ These words, which I met with in the course of my reading this morning, impressed me greatly, and excited me to a course of strict self-examination. I see that, as the servants of Christ, we have much work before us, which

we cannot neglect and be guiltless. We must exercise the utmost vigilance, and put forth the most vigorous efforts, if we would save our own souls. We must diligently inquire into the condition and circumstances of our brethren, and render them our best assistance, if we would discharge our duty to them. We must look with seriousness into the condition of the unconverted, and instruct, reprove, exhort, and warn them, if we would be found clear of their blood; we must labour for the good of the rising generation, especially in the way of sabbath-school instruction, if we would not be found chargeable with neglecting the lambs of the flock; we must pray for the blessing of God upon instituted means and ordinances, and must contribute of our substance for their support, if we would not fall into the condemnation

of the wicked; and, in a word, we must distinguish ourselves by purity of spirit, by holy conversation, and by rectitude of life; and we must be faithful unto death if we would hear the Judge say, 'Well done, good and faithful servants.'

"Now, in view of all these Christian duties, to say nothing of those which devolve on us as members and heads of families, nor of those which are incumbent on us as members of civil society, who can hear the Master ask, 'What do ye more than others?' and not feel himself reproved? Who has thus abounded in the work of the Lord? Who has thus excelled in labour, in sacrifices, in sufferings, and in contributions, for the cause of God and humanity?

"While meditating on the question, 'What do ye more than others?' I thought, perhaps there are some pro-

fessing faith in the blood of the Saviour, and love to his name, who have done nothing in the way of contributions for the cause of God and the poor ; who never offered even a prayer for them ; and who have done nothing in the way of personal exertion. And perhaps there are others who have done as little as possible, and maintain their reputation and standing ; they have suffered themselves to be excelled by those who confessedly never felt the power of religion. Do such Christians expect to be found blameless at the coming of the Lord, our judge ? Do they expect to hear him say, 'Ye have been faithful ?' If they do, how dreadful will be their disappointment ! He will certainly say, 'I was hungry, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye

clothed me not ; sick, and in prison, and ye visited me not.' And then shall he say unto them, 'I never knew you ; depart from me, ye wicked and slothful servants !' O my Saviour, have mercy upon me, and harness me for the battle, and strengthen me for the race. And, O grant that I may so live, that I may at last say, 'I have fought a good fight, I have finished my course, I have kept the faith.' Amen.

"The goodness of God to man is an inexhaustible subject of meditation ; its matchless greatness, and numerous developments, are themes calculated to excite our highest wonder, and to call forth our most exalted praise. What, but love, moved the Deity to give us existence, and to endow us with capacities for enjoyment ? What special goodness is manifested to man in the superior facul-

ties which the Creator has given him, and which are clearly seen when we compare him with other creatures of God? The physical powers and unerring instinct of brutes are confessedly wonderful; but their glory is totally eclipsed when contrasted with the intellectual powers and moral faculties of man. In animals we see incontestable evidence of the wisdom and contrivance of Him who made them; but man gives us evidence that he is possessed of an independent mind; there are wisdom and constructive faculties in himself. The animal, like the moon, shines with borrowed rays; but man is as the sun, which goes forth in his own strength, and manifests his own inherent glory. Truly, man is 'fearfully and wonderfully made!' How great the *goodness* which made him such!

"The goodness of God to man is

seen in the ample and varied provision which is made for his enjoyment. The predilection for food with which God has endowed the brute creation is greatly circumscribed; almost every order is restricted to its own distinctive quality and kind; but man is so constituted that he is capable of taking an almost infinite variety. He takes his food from the earth, the air, and the waters. He feeds on the seeds, the herbs, and the roots of the earth; he feasts on the flesh of the various animals; he eats the winged fowls, and feathered songsters of the air; and he is sustained by the flesh of the sportive tenants of the waters. So great, ample, and diversified are the means of gratification and support provided by the goodness of God for man.

“Again, the forest and the quarry furnish man with materials for the

construction of habitations, in which he may protect himself from the injurious effects of climate, of tempest, of the cold of winter, and of the heat of summer. The animal and vegetable worlds yield him materials for the fabrication of clothing to cover his nakedness, and to protect and adorn his person. And the creatures of God, by which man is surrounded, yield him, as a tribute, the benefits of their strength, their speed, their senses, and their instincts. In a word, every creature of God is made to minister to the wants, the indulgence, and the happiness of man. O how infinite is the goodness of God to man! 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!' Bless the Lord, O my soul.

"But the strongest evidence of the goodness of God to man is seen in the

gift of his Son to be a propitiation for the sins of the world. The first announcement of this grace seems to have arrested the attention of angels, and to have filled all heaven with adoring wonder! The incarnation and 'sufferings of Christ, and the glory which follows,' are 'things into which angels desire to look.' Hence the deep interest which they took at the time of his advent, when they came to earth, and sung, 'Glory to God in the highest!' &c. Hence their ministrations to our Lord after his temptation in the wilderness, and during his agony in the garden; and hence their appearance at the time of his resurrection, and on the day of his ascension. Redemption made a disclosure of divine goodness to which angels had previously been strangers! And we may say of it,—

'Tis mercy all, let earth adore,
And angel minds inquire no more!

"When our Lord would express his views of the *greatness* of the divine goodness manifested in the redemption of man he seems to have laboured for words; hence he says, 'God so loved the world,' &c. The word *so* is emphatic. God *so* loved the world, that the *greatness* of his love can be estimated *only* by considering the *worthlessness* of its object, and the *greatness* of the gift. The *object* of his love is the whole world of depraved, guilty, miserable, hell-deserving, and helpless sinners; and the *gift* with which he parted for their deliverance is his *Son*, his *own* Son, and his *only begotten* Son. No wonder that the manifestation of such goodness filled all heaven's inhabitants with astonishment and praise! The only wonder is, that it does not more generally

break down the pride and enmity of the human heart. O, my cold heart, why art thou not more sensibly moved and affected by this manifestation of the goodness of God to man? And why art thou not *immoveably fixed* on Him who *first loved* thee?

“We had a searching discourse this morning from the words, ‘The backslider in heart shall be filled with his own ways.’ The preacher observed, in substance, ‘This declaration of the Spirit is calculated to awaken the attention of every professed Christian; to excite him to prayerful inquiry, and to move him to self-examination. That it is possible to backslide is evident from the Scriptures; and seeing this is possible, it is important that Christians should be well acquainted with its symptoms, in order that they may be able to judge correctly of their own condition. What professed expectant

of eternal life does not fear, in his own case, the fulfilment of the alarming declaration in the text? If this language have not the effect to excite our solicitude, our case is already truly wretched, if not hopeless. May the Spirit of truth assist us while we inquire in what this state of religious declension consists.

“That many who relinquish the profession of religion do no more than backslide from a *mere profession* may be safely admitted. They never had the root of the matter in them, and, therefore, it is no cause of astonishment that, in the time of temptation, they have fallen away. But even this kind of backsliding is lamentable. It is to be wished that even formal professors should not backslide, but that they should hold on their way, until they are made the subjects of

the power as well as of the form of godliness.

“ ‘Observation teaches us, that many who backslide in heart do also backslide in life; they not only lose the spirit and power of religion, but they “turn, like the dog, to his vomit again, and, like the sow that was washed, to her wallowing in the mire.” They quit the society of the good, they mingle again with the unbelieving, and they literally “turn from the holy commandment.” Such backsliders are objects of pity; they ought to be remembered in our prayers, and all good men ought to labour for their recovery. May the good Shepherd have mercy on these wanderers from his flock.

“ ‘*The backslider in heart* is distinguishable from the persons just mentioned; for he still retains a profession and a standing in the church. You

may see him in the sanctuary; the church still receives his contributions, and perhaps he still continues to fill some office in the church of God. Indeed, he is still so moral that probably his brethren do not suspect the state of his heart, and perhaps he is not himself aware of his apostacy from God. He knows, indeed, that he is not so zealous, nor so much engaged, as formerly, but he does not perceive that he has "quenched the Spirit." Now, if this be a correct view of the case of "the backslider in heart," it will be proper to notice a few of the symptoms by which this state of religious declension is indicated, in order that we may be able to know whether it be our condition. That man is a backslider in heart who once loved God, but (1,) Who is now negligent in attending the means of grace, or who attends them more from

custom, or conscience, than from love. Whenever our love to the means of grace declines, many of them will be neglected ; especially those which do not fall under the notice of our fellow-men ; such as reading the Bible and secret prayer. (2,) The backslider in heart feels deep and perplexing solicitude about the world, and the things of time. While his heart was right, he was anxiously careful for nothing ; but in every thing, by prayer and supplication, made his requests known to God. (3,) He is a backslider in heart who no longer finds delight in spiritual and religious conversation, or meditation ; for while he was alive to God, he said, " Come, all ye that fear God, and I will tell you what he hath done for my soul ;" and his " conversation was in heaven." (4,) He is a backslider in heart who labours under great coldness and wanderings

of heart in his private devotions ; and especially if he can neglect his devotions for trivial causes ; for when his heart was full of love to God he loved to commune with him. (5,) He is a backslider in heart who trifles with temptations ; or who is not afraid of throwing himself in the way of temptations ; for while his conscience was tender, he “ resisted the devil,” and prayed not to be “ led into temptation.” (6,) He is a backslider in heart who feels indifferent about the cause of God and the salvation of souls ; for while he was pure in heart he loved Zion, and sought to save the lost. (7,) He is a backslider in heart who is a backbiter, a whisperer, and an evil speaker ; for while he loved God and his brethren, he could not allow himself to practise these things.

“ ‘ In order to move us to self-examination, or, if we know that we are

backslidden, to move us to repentance, let us recollect the awful declaration of the text: "The backslider in heart shall be *filled with his own ways.*" These are terrible words! they imply that he shall feel the full and eternal effects of his unfaithfulness to God except he repent! He shall lose the peace and favour of God; he shall be of *no use* in the church; he shall fall *by little and little*, until he "forget that he was purged from his old sins." He shall be forsaken of God; he shall feel no longer the strivings of the Spirit, and he shall *die*, in his alienation from God, and, like Judas, "*go to his own hell!*" Thus shall "the backslider in heart be filled with his own ways." "

"The power of God attended this sermon; there was, indeed, a shaking among professed Christians. O my God, save me from the state and the

dreadful fate of the backslider ; and to this end

‘ Take my poor heart, and let it be
For ever closed to all but thee ;
Seal thou my breast, and let me wear
The pledge of love for ever there.’

“ I have just finished reading a pamphlet ‘ On the Knowledge of God ;’ in which the writer advocates the opinion, that ‘ God restrained his knowledge, did not foresee every future event, because he did not choose to foresee.’ If the author be of the number of our modern ‘ philanthropists,’ I am surprised at his extreme ignorance of the Scripture doctrine of the *divine nature* ; for he professes to support his notions by an appeal to the Bible !

“ The author contends earnestly for the *free moral agency* of man ; but contends, that ‘ the actions of man cannot be free if they were fore-

seen of God ; because they cannot be otherwise than as God, from the beginning, foresaw them,' &c. Now it appears to me, that our whole duty in this matter consists in receiving the plain and simple declarations of Scripture ; and nothing can be clearer from Scripture than that God ' knows the end from the beginning ;' and that man is *a free moral agent*, and is as much accountable for his actions as if God *did not* foreknow them.

" It does appear to me, that God, who is infinitely wise, must foreknow the future destiny of man, whether of happiness, or misery, as certainly as if he had decreed it from all eternity ; though his foreknowledge has no more influence over the event than if he had not foreknown it. The destiny of man results from the use or abuse of his moral agency, and not from God's foreknowledge. God sees

the future as he sees the present and the past, because his knowledge is infinite. God cannot see the future destiny of his free moral agents to be different from what it will be ; though, at the same time, he sees that it *might* have been different, had his free moral agents conducted themselves differently. These seem to me to be Scriptural principles ; and the question, ' how the free moral agency of man can be consistent with the certain foreknowledge of God,' is a subject that does not concern me. Shall the glory of God be frustrated by his forbearing to create man a free moral agent, and establishing a moral government over him, simply because finite creatures *cannot see* how to reconcile his perfect and certain knowledge of future events with the facts of man's free moral agency and accountability ? On this ground we

might object to the Deity possessing any of the natural attributes which the Scriptures ascribe to him! For which of the divine attributes is it that man can comprehend? Who can comprehend God's eternity, or his omnipresence? How can we comprehend a Being that is unoriginated, or a presence which has no limits?

“These questions, and all others which aim at what God is, or what he can know, or what he can do, savour of irreverence, if not of impiety. The plain and simple duty of man is, to receive with implicit faith all that God has revealed; and he has told us that he ‘knows the end from the beginning,’ and that he ‘will have all men to be saved, and come to the knowledge of the truth.’ O thou who dwellest in light unapproachable, give me grace to know and do thy will.

“I had the misfortune this day to be in company in which I was under the necessity of hearing the illiberal criticisms, and the vague and unsustained notions, of a professed *free-thinker*. But I thank my God that this man's conversation had no unfavourable effect on my mind ; on the contrary, it served to confirm me in the love of revealed truth. His conversation was sprightly, and his imagination fruitful ; but he evidently laboured under great embarrassment in stating and defending his various and unscriptural hypotheses. Indeed, it was evident to all that he was lost in the delusive labyrinth of error. He said a great deal about the *indestrucibility* and *eternity* of *matter* ; and he boldly inferred the latter from the former ; which, he said, ‘is incontestably established by experiments.’ For my part, I can very easily per-

ceive how the Power to which there is no limit can give existence to that which had no previous existence ; and how the same power can render eternal or *indestructible* that which it has created. Hence, the *indestructibility of matter*, supposing it to be true, lays me under no necessity of rejecting the account which Moses has given of the creation of the universe.

“ This philosopher told us that three questions had long been the subjects of his meditations ; and he had at last become convinced that no earthly being is able to answer them. ‘ These three questions,’ said he, ‘ are, From whence did I originate ? Why am I here ? and, Whither am I bound ? ’ These are, indeed, great and momentous questions ; but he who believes the Bible, and who is acquainted with its doctrines, can be at no loss to answer them. To these questions every

enlightened Christian will reply, 'I am indebted for my origin to the will, the power, the wisdom, and the goodness of Jehovah ; I am here for a short time to form a character for another state of existence ; and I am bound for an eternal state of the highest happiness, or the deepest wo ! I thank the Fountain of light and truth that he has not left me to grope in the dark on these all-absorbing questions. Truly the philosophy which converts such plain questions into profound and inexplicable mysteries, is, emphatically, a 'false philosophy.' O, my God, I thank thee for the Holy Scriptures ; I find them to be the only sure guide to which I shall do well to take heed.

" This morning I read, in course, the fourteenth chapter of St. John's gospel, and was greatly edified and blessed while reading it. In the thir-

teenth chapter our Lord had announced to his apostles the painful fact that he was shortly 'to go away and leave them.' This intelligence filled their hearts with sorrow. The apostles had now been his companions and confidential friends for about three years. They had been chosen by him from the company of his disciples, they had been endowed with special gifts, they had been sent on honourable and successful missions, and they had now become greatly raised in their expectations of future distinction. Besides, three years' intimacy with the Lord Jesus had inspired them with strong affection for him.

"Under these circumstances and feelings, they now hear him say, 'Little children, yet a *little while* I am with you : but I go, and whither I go ye cannot now follow me.' Is it to

be wondered at that this announcement troubled them, and filled them with afflicting fears? To lose their greatest, their best, their only friend; Him for whose sake they had forsaken all; for whose sake they had become the objects of universal scorn and persecution; him on whom they placed all their present and future hopes. This, indeed, was no ordinary loss. No wonder sorrow and fear filled their hearts.

“But observe how quickly their divine Master proceeded to minister to them the needful consolation. Forgetting himself, losing sight of the ignominy, the pain, and the cruel death which were then before him, he said to his sorrowing apostles, ‘Let not your heart be troubled, neither let it be afraid,’ verse 27. . . How kind, how sustaining, and how consoling are these words. He adds, ‘Ye be-

lieve in God, believe also in me.' That is, ye know me ; you have had ample proof of the divinity of my mission ; you know that there is 'no guile in my lips.' I never deceived you, therefore believe me now. 'I go, as I said to you, but I go to my Father, and *your* Father. In his house there are many mansions.' There is room for all. And 'I go to prepare a place for *you*.' Having done this, 'I will come again, and I will receive you to myself ; for where I am, there you shall be also.' This kind and gracious assurance was surely sufficient to allay the fears, and to heal the bleeding hearts of the trembling apostles. But, such is the tenderness and friendship of Jesus, he adds, 'If it were not so, I would have told you.' Yes, thou divine and faithful witness, we believe thee ; for, if there were no heaven for us, thou *wouldst have told*

us! We will rely upon thy word; for we are sure thou wilt do all thou hast promised. When thou hast *prepared* the place for us thou wilt come again, and wilt *receive us* to thyself!

“O, my fearful and trembling soul, hear what thy Saviour saith. There are *many mansions* in his Father's house; and if it were not so, he *would have told thee!* Thy Redeemer is now in the Father's house, *fitting up* a mansion for *thee!* He will soon come, and take thee up to himself; and thou shalt hold *endless communion* with him! Believe his word; thou shalt soon see him, and be like him; for thou shalt ‘see him as he is.’ Glory, glory be to God! Amen.

“I have been reading Dr. Lightfoot on the subject of water baptism. He brings a great deal of learning to bear on this point; and he has, I think, proved conclusively that children, and

even infants, are proper subjects of the Christian ordinance. The doctor shows us, 1, That water baptism is an ordinance which is not peculiar to the Christian dispensation, but that it was in use among the Jews in admitting proselytes within the pale of their church. 2, That the Jews, so far from denying the ordinance to children, insisted on all the children, however young, being baptized, and admitted with their parents. 3, That our blessed Lord took up the ordinance of baptism, without prescribing any alteration in it, except that it should be administered in the name of 'the Father, Son, and Holy Ghost;' while the Jews baptized in the name of the *one God*. 4, That if our Lord did not intend children and infants to be the subjects of Christian baptism, then he ought to have told us, and, undoubtedly, would have done so,

seeing the practice of the Jews in this matter would certainly mislead us. Hence, seeing our Saviour did not prohibit the baptism of infants, which was the practice of his day, and seeing he said, 'Suffer little children to come unto me, and forbid them not,' it is evidently the privilege of little children to be admitted into the ark of Christ's church by the ordinance of baptism.

"Though this reasoning may not be called *demonstration*, yet there is that in it which makes it satisfactory and conclusive. I thank God for parents whose piety led them to dedicate me to God by baptism, in the days of my infancy; and I thank him for friends, who have led me to God's altar, to assume, in my own person, the vows which were made for me in my baptism. For, though I do not believe the doctrine of 'baptismal re-

generation,' as it is believed and explained by some in the present day, yet I do believe that I have derived many benefits, and obtained many blessings, in consequence of being made 'a member of Christ,' by baptism. 'A good man leaveth an inheritance to his children's children;' and 'the seed of the righteous are blessed.' Thanks be to thee, O my God, for all thy mercies. Amen.

"The congregation this morning was very small, as the day was extremely wet; but those who were present found it no vain thing to breast the storm, and to wait before the Lord. The rain without poured in torrents; but the showers of grace and mercy within seemed to be quite as copious and free. The preacher was all life; and he pressed the exhortation, 'Be ye holy,' with power and effect. The word came from the

heart, and it reached the heart of the hearers. For one, I was made to see the *beauty* of holiness, was deeply impressed with a sense of its *advantages*, and was constrained to *cry out*, 'Create in me a clean heart, O God, and renew a right spirit within me.' And I believe that the congregation generally felt much as I did. This was a precious season.

"In the afternoon the storm abated, and the congregation was much larger. We had a profitable sermon, by Mr. T. S. B., from James i, 26: 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.' After a neat and brief introduction, the preacher proceeded to notice, I. *The apostle's description of a false professor*; and, II. *His judgment concerning his religion*. Under the first head, The apostle's de-

scription of a false professor, he observed, he is one 'who seems to be religious, who bridled not his tongue, but who deceiveth his own heart.'

"1, He seems to be religious.' 'This implies, *that he abstains from all open and gross immorality.* For the notorious sinner, whose transgressions are known and read of all men, does not even *seem* to be religious; no person suspects him of religion. To seem to be religious implies *punctual attendance on all the means of grace.* By means of grace is meant, reading the Scriptures, hearing the word preached, prayer in secret, and in the social circle, the Lord's supper, &c. It is the duty and practice of all religious people to attend these means; therefore he who does not does not even *seem* to be religious; he is, in fact, known not to be religious. To seem to be religious implies *a public*

union with the church of God. God's people are required to "come out from the ungodly," and not to forsake "the assembling of themselves together;" which requirements cannot be kept, but by a cordial and public union in the capacity of a church. Therefore he who stands at a distance, and does not unite with the body of believers, does not even *seem* to be religious; for, "By this shall all men know that ye are my disciples, if ye have love one for another," says our Saviour. To seem to be religious implies *zealous efforts to promote the prosperity of God's cause.* The religious men, of all ages, have distinguished themselves by doing all they could to save souls; they have reproved sinners, instructed the ignorant, comforted penitents, strengthened the weak, and given their prayers, money, influence, and example to the cause of God.

Therefore he who does not this does not even *seem* to be religious.

“2. This false professor “bridleth not his tongue.” Speech is a gift by which the Creator has distinguished man above the brute creation, and it is one of the greatest blessings bestowed upon man, if the tongue be kept under just government. But the tongue is an unruly member; it is a world of iniquity; it sets the whole course of nature on fire, being itself set on fire of hell. Hence, the tongue must be governed with, 1. *A bridle of prudence*. How many tongues run at random, and do mischief, for want of prudence! How many there are who, whether they speak of themselves or others, or whether they give reproof or instruction, lay no restraint upon their tongues! It is of great importance to learn when to speak, and when to be silent; how much to say,

and how much to leave unsaid ; when to reveal, and when to conceal our own affairs, and those of others. What evil is sometimes occasioned by one improper word ! The false professor has not the bridle of prudence on his tongue. 2. The tongue must be governed with *a bridle of piety*. By piety is meant the exercise of proper tempers and spirit toward God ; such as fear, love, submission, confidence, &c. If these exist in the heart, and be exercised, they will effectually prevent all impiety of the tongue. We shall not make a light, or irreverent use of the name or word of God ; we shall avoid all trifling conversation, all murmurings under afflictions, and all language that indicates despondency. 3. The tongue must be governed with *a bridle of charity*. No man can ever be absolutely perfect ; hence we shall always detect improp-

prieties in each other. But charity, or love, will cover them all; and if it exist in the heart, it will restrain the tongue from all unholy whisperings, backbitings, railings, and evil speaking. 4. The tongue must be governed with *a bridle of truth*. The word *truth* is here used in a sense opposite to falsehood and lying. Our God is the God of truth, and "lying lips are an abomination to him." See evidences of God's displeasure against lying in the punishment of Gehazi, and of Ananias and his wife. If the truth have a place in the heart, it will exert an influence upon the tongue, and prevent lying and falsehood.

"3. The false professor "deceiveth his own heart." He prevails on himself to believe that his morality, his connection with the church, his efforts to moralize men, and his attendance on means, is *all* the religion which

God requires of him ; and he looks upon the impious, uncharitable, imprudent, and false use of his tongue, as unavoidable infirmity ; and thus *he*, in the first place, *deceives* his own heart ; and, after this, his dark, hard, and unsanctified heart continues *to deceive* him in return. This is a dreadful condition ! But if we only think how prone we are to hope the best concerning our religious state, how ready our friends are to flatter us, and how active the devil is to blind our eyes, we shall not wonder that men sometimes fall into delusion and error as to their religious state. Let us watch our hearts ; for “ he is a fool that trusteth his own heart.”

“ II. We come now to the apostle’s judgment of this false professor’s religion. He declares, “ *It is vain.*” The word signifies *empty and worthless* ! But why is it worthless and of no va-

lue? 1. *Because it does not come up to the standard of God's word.* It only seems to be what it ought to be; the root of the matter is not within; and the tongue is not governed; the Scriptures demand these. 2. *Because it does not make the professor happy.* The truly religious man is happy; he has peace with God, and peace within; he "rejoices evermore, and rejoices in tribulation." The religion which gives no peace is an empty, worthless, and vain religion. 3. *Because it gives no right and title to heaven,* Matt. vii, 22. "Without holiness no man can see the Lord." This false professor may indulge a hope of heaven, but O, how dreadful the thought, he will discover his mistake by the light of hell fire!

"Such is the outline of this exciting and awakening discourse.—O my Lord, suffer me not to deceive

myself, but graciously lead me in the way everlasting. Amen.

“ While I was this day reading on the subject of the resurrection, the thought was suddenly suggested: the dead can never rise again: it is impossible that the same body should be restored to life; for many bodies are lost in the sea, and are eaten up of fishes; many are devoured by beasts, and consumed by fire; and all others fall into a state of putridity, and are resolved into their original elements. This thought perplexed me much, and troubled me for hours. I found that I could not answer this objection to the doctrine of a future resurrection on any principle of natural knowledge which I possessed. I resolved, in my trouble, to carry the case to my best Friend, and to open my doubts and fears to my God. I did so, and he did not leave me long

in suspense. The evidence of the truth was opened to my mind, and I was enabled to go about my business rejoicing in God, from the assurance that this 'corruptible shall put on incorruption, and this mortal put on immortality.'

"God showed me that the manner in which this change is to be effected is beyond the reach of the human mind, and that the proof of the doctrine is not to be drawn from reason and philosophy, but from the 'sure word of prophecy.' The future resurrection of the dead is purely a doctrine of revelation, and would never have been known, if God had not graciously revealed it. I took my Bible, and I soon found the following passages: Psalm xvi, 10; Job xix, 25, &c.; Ezekiel xxxvii, 1, &c.; Isaiah xxvi, 19; John v, 28, 29. From these passages it is certain that all the dead

shall *rise again*; for the 'mouth of the Lord hath spoken it.'

"As to the means by which this general resurrection shall be effected, St. Paul tells us, that 'the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is *able* to subdue all things unto himself.' This is satisfactory. I cannot, I dare not call in question the ability of Jesus to do this; for 'all power is given to him, both in heaven and on earth;' and he is omnipotent! When I think of the agency of my almighty Lord in the resurrection, I feel ashamed of my doubts, and I renounce for ever all my carnal reasonings. 'Though after my skin worms destroy this body, yet in my flesh shall I see God.'

"Anger appears to be a passion of our common nature, and is roused

into exercise when we receive some real or imaginary insult or injury. On this subject St. Paul says, 'Be ye angry and sin not ; let not the sun go down upon your wrath,' Ephesians iv, 26. I was so unhappy to-day as to hear a brother in the church quote the former part of this text in defence of what I deemed his own petulant and revengeful spirit : and when he was urged with the latter part, 'let not the sun go down upon your wrath,' he still persisted in defending his reigning anger, by saying, 'I am not bound to forgive the offender, unless he 'return to me, and say, *I repent.*' Now it does appear to me, that what is commonly called anger is a passion, or temper, which divine grace either totally subdues or enables believers to govern. It certainly cannot reign and govern in a sanctified mind ; for, if 'the sun go down

upon our wrath,' it will assuredly produce *malice*, and malice will prompt us to *revenge* ! A sacred writer tells us, that 'anger resteth in the bosom of fools ;' and such a state of mind must be inconsistent with *peace of conscience*, and with the *approbation* of Him who says, 'Vengeance is mine.'

"Mr. John Hales, if I remember correctly, reads the words of St. Paul thus : 'If ye be surprised into anger, take care you do not *sin* by letting the sun go down upon your unkind feelings.' If anger produce *resentment*, it must, it cannot be otherwise than sinful ; for it implies the absence of brotherly love and other Christian virtues. When it includes purposes of revenge it implies hatred, and will vent itself in revilings, backbitings, evil speaking, and other acts of injury. What enlightened Christian could go to his God in this state of mind, and

say, 'Forgive us our trespasses, as we forgive those who trespass against us?' After all the inquiry I have made on this point, I have come to the conclusion, that what is generally termed anger is most undoubtedly *sinful*; and I do not believe that an apostle could be angry and not sin. But, if by anger we mean *simple displeasure*, or being grieved and wounded, why, in this sense there are numerous occasions on which good men may be, not only innocently, but also justly and religiously angry; for we ought to be displeased with every thing that opposes the glory of God, and the welfare of man. Such anger is perfectly consistent with the charity which thinketh no evil, and rejoiceth not in iniquity.

"I do sincerely thank God that he has saved me so far that I am not the unhappy subject of that sensitive,

petulant, and suspicious temper, which makes a man an offender for a word, and which is constantly apprehensive of injuries and affronts. And I am determined, by the grace of God, to harbour no hard thoughts nor unkind feelings toward such persons as may seem to intend me wrong ; but I will open my heart to them in love, and in the fear of God, and tell them all that is on my mind. It is surprising how often a few words of explanation will serve to convince us that we have a friend, even where we thought we had an enemy. My God, give me a meek and forgiving spirit. Amen.

“Mr. B. related to our family an anecdote which serves to illustrate the righteous providence of God. The following is the substance of the relation : ‘When Methodism was first introduced into R——, a Mr. W. was the resident curate. His opposition

to the Methodists seemed to know no bounds, and he persecuted them in every possible way. Among the Methodist preachers who visited R—— was a Mr. S., who generally availed himself of the opportunity to address the people as they retired from the church in the afternoon. Parson W. seemed to cherish a special antipathy to this good old man, and manifested it by threats, and other kinds of opposition. Mr. S. often retired from the scene of his labours covered with mud and rotten eggs. At last the curate hired a man, of the *baser sort*, of the name of W., to abuse, or even kill the preacher, if he dared to address the people again. Mr. S., true to his duty, appeared again, and W. carried his agreement into effect, so far as to throw *a large stone* at the preacher, which broke out some of his teeth.

“ ‘In two or three years after this

event the wretched W. was taken sick, and died ; but his death-bed furnished a shocking scene. For several days he was constantly haunted with the recollection of his wicked treatment of the persecuted S. He frequently cried out, in the greatest horror, " See there, the Methodist preacher ! his teeth—his teeth are all broken ! see him spitting out his teeth ! I have killed him—yes, I have killed him ! See, there he comes again ! take him away ! keep him off from me ! O me ! can no one—cannot you all keep him away ? " In these and similar exclamations, interspersed with oaths and blasphemies, he continued to express himself until he died. Such was the dreadful *end* of one who dared to lay hands on one of God's prophets, and to inflict harm on one of his anointed !

" ' Parson W. lived only a few years,

and was made to "eat the fruit of his own doings." He was a man of wealth, and had a niece, named Miss B., to whom he had willed all his property. This lady, while on a visit at S., fell among some respectable people who were Methodists; the result of which was, she got awakened and converted. Her uncle, being informed of this, wrote to her immediately, and required her to renounce all connection with the Methodists, under the penalty of his displeasure, and of being disinherited by the destruction of his *will*. He gave Miss B. one week only to make up her mind, and inform him of her decision. Miss B. unhesitatingly chose Methodism and the will of God; and she wrote to her uncle, and informed him of the same, in due time. But mark here the hand of God: before parson W. had time to receive his niece's letter, and alter, or

destroy his will, he was suddenly carried off by death. He was seized with an apoplexy, and died in a few hours. His large property fell to Miss B., who has made good use of it by her public and private charity, and by her liberality to the cause of Methodism.

“But what shows the providence of God most clearly in this matter is the fact, that the persecuted and injured S., who was a poor man, was sustained in his old age by the wealth of his persecutor. He actually wore the clothes, even to the wig, the hat, and the cane of parson W. They were given to him by Miss B. Thus “the wicked lay up treasures for the just.”

“It is proper to remark, that it is believed Miss B., who is still living, and who befriended and supported the aged S. to the day of his death,

never knew that Mr. S. lost his teeth at the instigation of her uncle. Who can read this anecdote and not feel constrained to say, Truly "the Lord reigneth?" "

"This afternoon we were honoured with the presence of the Rev. Mr. F., who is at the head of an academy belonging to the Independents. He has the reputation of being a man of extensive learning, of purely evangelical sentiments, and of deep and unfeigned piety. He is very free and communicative, and his conversation served to increase my stock of knowledge, and to inspire me with a new determination to study more closely the sacred volume. He stated that his pupils generally profess a 'knowledge of salvation by the remission of sins,' and are remarkably diligent in the prosecution of their studies. A goodly number of them are designed

for the ministry. What may the church not expect from the well-directed labours of such a number of enlightened and pious ministers.

“Mr. F. preached for us this evening, and, apparently, greatly to the edification of the congregation. He is a man of more than ordinary gifts, and has been honoured with many seals to his ministry, a number of whom are still living, and doing honour to their profession. It is to be hoped that Mr. F.’s valuable life will be greatly protracted, and that his labours in the desk, and in the academy, will continue to be successful.

“There is no intelligence more refreshing to me, or that ministers more to the health of my soul, than that which relates to the prosperity of Zion. My heart is for God. I feel that I am on the Lord’s side. O thou divine and triumphant Saviour, ride

on gloriously in the chariot of the gospel, proceed from conquest to conquest, claim the nations, the whole purchase of thy blood, as thy right, and fill the whole earth with thy glory. Amen.

“To-day we had a delightful and refreshing time in love-feast. The exercises were opened by singing that well-known hymn,

‘Come and let us sweetly join,
Christ to praise in hymns divine.’

Then followed a comprehensive, fervent, and heartfelt prayer, suited to the character, condition, and wants of believers and professing Christians. This was a searching, melting, and cheering prayer. While they were distributing the bread and water, and taking up the collection for the poor, the preacher spoke of the nature and design of love-feasts in the apostolic days and in modern times; and then,

after giving us the state of his own mind, he called on all to bear testimony for God.

“There was no time lost, and the communications generally seemed to come warm from the heart, and to produce deep and gracious feelings. The active part which the older members took tended greatly to make this love-feast more interesting than ordinary. The gray-headed disciples who, in the course of nature, cannot be far from their glorious rest, arose, and spoke in quick succession, and they spoke to the point. O, it was encouraging to hear these old pilgrims say, ‘I am not weary of this journey yet; my young friends, the delights increase and improve as we get nearer to the holy city,’ &c.

“Among these old saints I noticed particularly Mr. L., called the father of the society, because he is the oldest

member living, and the only one of the first class. He rose with his characteristic solemnity of look, his tall and slender figure standing above all, and looked around him with evident emotion. After a moment's silence he said, 'My little children, have patience with me, and hear me once more; time has shaken me by the hand; my tremulous voice forbids any attempt to sing on earth; my powers for making melody are gone; my vision is very indistinct; my sands are all but run out, and this heart will soon cease its action. Perhaps this is the *last time* I shall meet with you on earth. Even so, Lord Jesus, if it be thy blessed will. I have been thinking of the great work which God has wrought since the day this society was formed. Our beginning was indeed very small; a mere handful used to meet at old Mr. G's. But lo, we now

number by hundreds ; and we almost fill this spacious temple. May not I, whom God has spared to see all his wonders, may not I exclaim, "What hath God wrought?" Glory, glory be to his name. I look around me, and what do I see? Why I see my *children's children*, and I hear them bear witness for Jesus ! Bless the Lord, O my soul !

"Brethren, I remember well the day when Mr. T. Taylor formed the first society in this place, and I shall never forget what he said when he had entered our names upon the class paper. He said, "Well, there are just *twelve* of you ; our dear Lord had just that number of apostles ; but, remember, one of them proved to be a *devil* ! Take care, or else there will be found a devil among you !" From that day to this I have never forgotten what the preacher said ; and I

have a thousand times asked, "*Lord, is it I?*" Now, as the other eleven are all *gone*, (here he paused,) as they all went *safely*, (here he wept,) as I heard them all shout victory! (again he was overpowered,) as they are all now in heaven, if one should prove a devil, *I must* be that *one*! (His countenance now brightened.) But I know that I am not a devil; for I love my God! Yes, I *know* that I love God; and I *now know* that Jesus is my Saviour!" This declaration was irresistible; the whole assembly was moved and melted down. No, no, father Lamb is not a devil; he is every thing which we can wish him; he is ripe for glory. My glorious Saviour, I bless thee for the privileges of this day.

"An unhappy controversy has been existing for some time between the religious denominations of this neighbourhood, and it has been conducted

by a few, on both sides of the question, in a spirit and manner which must have an unfavourable effect on tender minds. I feel afflicted when I think on the subject, because I find that my religious friends, on both sides of the question, have their minds drawn off from the things which are of the highest moment. They are talking, and doing so with too much spirit, when they ought to be reading their Bibles, and engaged in prayer. 'Follow *peace* with all men,' and, 'Be *courteous*,' are precepts which have been constantly on my mind during the reign and triumph of the controversial spirit; and I bless God that I have not lost my inward peace, nor have I cherished hard and unkind feelings toward my brethren. I think I understand the apostolic precepts which have been so much upon my mind, and I have tried to keep them. They

certainly do not imply that we are to *embrace the doctrinal views* of those we try to please, but that we are to avoid all unnecessary collision with them. They do not imply that we are to *approve their form of church government*, but leave them to their own judgment in this matter. They do not imply that we are to *conform to their practice and manners*, for we perhaps may deem them unlawful. The spirit of these precepts seems to require us to *labour and study to avoid*, so far as we are able, giving offence to any man, either in word or deed, and particularly it requires us to avoid evil speaking, and even all disrespectful and ungentle treatment, by word or deed.

“If we would ‘follow peace with all men,’ we must do them all the kind offices in our power; we must promote peace and union among those

that are at variance; and we must always do to others what we would have them do to us under a change of circumstances. Such, it appears to me, is the import of the apostles' precepts, and such the extent of the Christian's duty. The life of our meek and benevolent Saviour furnishes the best comment on these precepts; he was 'holy and harmless;' and he 'went about doing good.' If these apostolic precepts were exemplified in the conduct of men universally, what a peaceable, kind, and happy state of society we should have. There would be no 'wars, nor rumours of wars;' there would be no defrauding of each other, and consequently no jealousies, no evil surmises, no backbitings, no railings, &c., and there would not be so many scenes of distress and destitution unrelieved and unregarded. O God, spread the

saving religion of the cross among the discordant sons of men. Amen.

“I read this day the fourth chapter of St. John’s gospel, in which we have an account of our Lord’s interview with the woman of Samaria at Jacob’s well. It appears to me that she must have been a good woman, according to the light she had, or our Saviour would not have held so long a conversation with her on the subject of religion ; nor would she have made such an impression on the inhabitants of Sychar as she did, when she called on them to see Jesus, and said, ‘Is not this the Christ?’ Besides, like Hannah, she seems to have been devoutly waiting for the coming of Messiah, for she said to our Lord, ‘I know that Messiah cometh.’ And when Jesus had said to her, ‘I that speak to thee am he,’ she instantly went to

the city and called out the people to see the Christ.

“But she was in comparative darkness; hence our Lord said to her, ‘If thou *hadst known* the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.’ But this afflicted and inquiring woman is not the only human being that *knows not* the gift of God. By this phrase, ‘the gift of God,’ I think we are to understand, our *Lord Jesus Christ*; for he is the ‘Son *given*,’ and he is the boon which God so freely bestowed, and, blessed be his name, he is God’s ‘unspeakable gift.’ God gave his Son as *the price* of our redemption; ‘Ye are redeemed with the precious blood of Christ.’ As a *gracious* and *compassionate* Saviour, ‘he is touched with the feeling of our infirmities;’ as an

almighty Saviour, 'he is able to save unto the uttermost;' as a *present* Saviour, 'by him all that believe are justified;' as a *universal* and *special* Saviour, 'the Saviour of all men, especially of them that believe;' and as the *only* Saviour, 'for other foundation can no man lay.' Such is God's *unspeakable gift*! O that I may *know* this gift of God, in all his offices, and in all the fulness of his grace.

"This blessed Saviour has power to give '*living water*.' This expression, when taken literally, means *fresh spring water*, by way of opposition to that which is found in pools and cisterns, which is stagnant and dead. The spiritual meaning is the *Holy Spirit*, in his sanctifying and saving influence. This may be seen by consulting John vii, verses 38, 39. As water has the property of cleansing our garments from defilement, so the

Spirit's influence cleanseth our souls from sin. As water has the power to render the earth fruitful, when it descends in the form of rain or snow, and when the lands are irrigated with it, so the indwelling Spirit enables believers to 'bear much fruit;' and as water has the property of allaying thirst, and satisfying the thirsty, so the water drawn from 'the wells of salvation' satisfies the thirsty soul. There is great propriety in the use of this figure, and it is of frequent occurrence in the Scriptures. Blessed Saviour, give me this living water, and give it constantly, that I may thirst no more.

"I believe that all who *know* the gift of God, who *know* Jesus, and have correct views of the grace which is by him, will *ask* of him the living water. 'If thou knewest the gift of God, and who he is that saith unto

thee,' &c., 'thou wouldest have asked of him.' It is evident, from these words, that *ignorance* lies at the foundation of the neglect with which mankind treat the Saviour and his gracious offers of salvation. They know *not* Jesus, nor are they acquainted with the objects of his mission; hence they seek for nothing, they ask for nothing at his hands. Pleasures, honours, riches, and sin stupify the minds of men, and render them incapable of forming a right estimate of Jesus. How important is it, then, that 'many should run to and fro, that *knowledge* may be increased.' O God, 'give thy people pastors after thine own heart, who shall feed them with knowledge and with understanding.' May the preachers of the gospel be more than ever the 'light of the world,' and the efficient instruments

of turning the world from 'darkness unto light.'

"I have just returned from the funeral of Mr. P. O., but am unable to describe the painful sensations which I have felt while witnessing the deeply affecting scene. There lay before us the remains of a young man; one who had fallen a victim to the demon intemperance in the twenty-sixth year of his age! There I saw, hanging over his coffin, the young, the beautiful, and the pious widow, oppressed with grief! And there, in the arms of friends, I saw two beautiful unconscious fatherless children, one about two years, and the other three months old! My heart was full; my soul was agonized, and I wept: who could forbear?

"About three years ago Mr. P. O. married Miss F. They were both young, healthy, and industrious, and

believed to be so adapted to each other as to ensure a life of prosperity and happiness. They were both members of the church, and, in the judgment of their brethren, they were both religious. He was a first-rate mechanic, and commanded full employment, and the highest wages. She, as a housekeeper, was neat, frugal, and diligent. They were happy, and the friends of both were highly satisfied with their union. In fact, by industry and economy they began to save money.

“About two years and a half ago Mr. P. O. was persuaded to buy a lottery ticket, and ‘try his luck.’ Most unluckily for him, the ticket drew the large prize of *five thousand pounds*! He was evidently much elated by his success. Now his mechanical labours were abandoned, and he became a *wine merchant*, by form-

- . ing a connection with a gentleman in that line of business. He received many kind admonitions from his brethren, warning him against pride and neglect of religious duties, and for some time he continued to attend the means of grace with his wife. But not many months had passed before he began to absent himself, under the pretence of business, indisposition of body, &c. It was remarked by his friends, that he was greatly changed in his appearance: his countenance became bloated, highly coloured, and stupid. Six months more revealed the dreadful fact of his being a *drunkard*; a *confirmed drunkard*,—not at all ashamed to be seen *staggering* through the street. From that time to his death, he made rapid progress in the paths of transgression; until at last he fell a profane and loathsome prey to *strong drink*. He called for

brandy with his latest breath: he seized the vessel which contained it, attempted to raise it to his lips, but fell back upon his pillow, being unable to accomplish his purpose!

——‘ O, his end, his dreadful end.’

“ His poor afflicted and heart-broken widow is sorely wasted; she is broken down by watching, by labour, and by the abuse of her late brutal husband. But, thank God, she still retains her hold on the great Helper of the helpless. She mourns over the death of her husband, for she loved him most sincerely. But who can comfort her? What hope is there in his death?

“ If poor P. O. had not risen suddenly to affluence, he would, in all probability, have lived a sober, healthy, industrious, and happy man. His first misstep seems to have been *a desire* to be rich, and to be suddenly

rich! This led to the second—the buying of the ill-fated lottery ticket: and the success attending the ‘wheel of fortune’ furnished him with means to form unhappy associations, and to enter on a sinful business.

“How true are the words of St. Paul, ‘They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.’ What awful words are these! And how literally fulfilled in the case of poor P. O. The occasion was faithfully, yet delicately improved by Mr. T. J. He warned all, and the young especially, against lotteries, intemperance, evil associations, &c. My Lord and my God, instruct my heart, and guide all my steps! Amen.

“There was a large meeting held this day, to take into consideration the propriety of petitioning parlia-

ment against the passage of a bill, now before the house of lords, the tendency of which is to abridge the liberties of all dissenters from the established Church ; and which bears particularly heavy upon the Methodist connection, destroying in effect their plan of itinerancy. It was truly gratifying to every liberal and generous heart to see the people so much alive to the cause of human rights, and liberty of conscience. The meeting was composed of persons of all denominations ; one feeling and object seemed to animate the whole. Many members of the established Church were present, who did themselves great credit by the zeal with which they opposed the meditated scheme of intolerance. They spoke out like men ; nor did they satisfy themselves with words : they recorded their opposition to Lord Sidmouth's bill by sign-

ing the petition against it, and by subscribing themselves 'members and friends of the established Church.' Many of the addresses made at this meeting were truly heart-stirring and eloquent; they swayed the assembly of three thousand souls as the heart of one man. It is believed that not an individual, who was eligible to sign, left the meeting without having recorded his name in favour of liberty of conscience.

"What pleased me most at this meeting was the fervour with which prayer was offered and responded to, at the opening and close of the business. The whole assembly appeared to be engaged in invoking the interposition and blessing of God. Such united and heartfelt prayer must be heard in heaven; and if God hear, our liberties and privileges are not in danger.

The inhabitants of this land have, indeed, for many years, been highly favoured, and perhaps an offended God sees it proper that we should be menaced with the loss of liberty and grace, so much abused, in order that we may be more thankful, and may more diligently improve them in future. It would be just if he should punish and afflict us. But surely he will hear the confession and prayer which are made before him—will look with compassion on his humble and trembling people—and will still spare to us the liberty and immunities, the loss of which we so much fear.

“O Lord, be gracious to thy people, who now confess their sin and ingratitude; look with favour upon them, now that they humble themselves and turn to thee; and let them continue, every one, to ‘sit under his own vine and fig-tree,’ rejoicing in thy

protection. To this end preside thou in the councils of the nation ; give to our senators wisdom, and overrule all their doings for the glory of thy name, and for the good of thy church. Amen.

“ In my late visits to the children of my sabbath school class, I have often seen and heard what has afflicted me much—that many children appear to cherish little or no respect for their parents, and openly show it by acts of insubordination and disobedience ! Surely there must be some fault in the parents ; there must be some *radical fault* in their method of training, or their children would be more respectful and obedient. This mismanagement of children at home through the week must be one grand cause of the failure which, in so many instances, attends the system of sabbath school instruction. The labours of the sabbath are more than counter-

balanced by the neglect, mismanagement, and example of the week. O that parents were wise, and would strive to 'train up their children in the way in which they should go.'

"But still, the bad example and wrong treatment of parents do not exonerate the children from blame, because they are better instructed, and have opportunities of learning their duty, which the unhappy parents perhaps never had. In this day, children have 'line upon line, and precept upon precept;' and are, therefore, under obligation both to know and practise their duty.

"I shall henceforth feel it to be my duty to urge upon the children of my class more strongly than ever the observance of the 'first commandment with promise.' I believe that the relation which children bear to parents, as well as duty to God, renders obedience

to parents an imperative duty ; nor do I believe that a child can neglect this duty, so long as his parents live, and be guiltless. The parent must be obeyed in all things which are not obviously wrong or sinful. Though I have no natural parents, yet I feel that I owe love and obedience to the dear friends who have protected, sustained, and educated the poor orphan ; and I would not dare to do any thing without their consent. Lord, ever give me judgment to know, and grace to discharge with faithfulness all my relative duties !

“ I see the proud children of fashion shining in the gay trappings of dress, but I envy not their enjoyment. I see the children of this world striving, with some success, to heap up gold as dust, and to ‘ add house to house, and field to field ;’ yet I covet not their wealth. I am fully convinced that

the honours, the pleasures, and the riches of this world—yes, that every thing beneath the sun, is ‘vanity and vexation of spirit.’ I feel dead to this world ; I am ‘crucified to the world,’ and, through the knowledge of my Lord, ‘the world is crucified to me.’ Through the faith of the gospel I see ‘an inheritance which is incorruptible and undefiled, and which fadeth not away ;’ and this is the possession after which I seek, and which it is my business to pursue. I am conscious that life is uncertain, that a few days or hours may dissolve my connection with this world, and that after death present enjoyments will have no interest for me. I thank God, who has ‘begotten me to a lively hope,’ and has fixed my affections on the imperishable things of the eternal world. By faith I am already released from the influence of present sensible

objects, and am permitted to 'sit in heavenly places' in Christ. By faith I frequently visit the innumerable company before the throne of God, and hold communion with angels and the spirits of the just, for my 'conversation is in heaven.' I often look up, and say,

'There is my house and portion fair;
My treasure and my heart are there,
And my abiding home :
For me the elder brethren stay,
And angels beckon me away,
And Jesus bids me come.'

O my Father and God, I thank thee for such seasons of refreshing ; this is angels' food, and the *earnest* of my future inheritance.

"I met this day a number of youth of my own age, who all appear to have set 'their faces Zionward ;' most of them believe they have found the Saviour, and the others seem resolved

to seek him 'with all the heart.' I spoke to them individually, and gave them the best advice I was able. I urged upon them the necessity of being obedient to their parents, of reading the New Testament often, of being diligent in business, and of praying much to God, and depending wholly on his grace. We united in prayer, and my soul was completely melted to love and sympathy; I felt that I could spend and be spent for the good of these children. O thou great Shepherd of the sheep, look in compassion upon these lambs of thy flock; protect, guide, and feed them; and when weary, 'gather them with thine arm, and carry them in thy bosom.' We concluded by singing the following hymn:

'Honour, and thanks, and love, and praise,
O Lord, to thee be given,
By all thy blood-bought chosen race;
By all, in earth and heaven.

Thy ceaseless grace extends to all
The creatures of thy hand ;
But most to those who on thee call
And bow to thy command.

We are the objects of thy care,
And never-ending love ;
Thou art our sun, and polar star,
To guide us safe above.

Thou art to us benignly near,—
Our refuge and support ;
And when assailed, by foe or fear,
We can to thee resort.

Therefore, to thee, our sovereign God,
We give devoutest praise ;
Redeemed and saved by Jesus' blood,
We 'll serve thee all our days.'

"I fear that I still labour, and in in no small degree, under the influence of a temper which strongly proclaims the remains of depravity in my heart, and the imperfection of my Christian character. I mean *prejudice* against those Christians who differ with me on doctrinal points. This is

is a fault against which Mr. G. has repeatedly warned me, and against which I have always determined to guard. Though by many it may be thought innocent, nothing appears more despicable to me than bigotry. This afternoon furnished an opportunity of testing the extent of my catholicism. A female friend invited me to go and hear the Rev. ——. I complied, but did not find that satisfaction which I believe I should if I had heard a man of much inferior talent of my own persuasion. The voice, the manner, and the language of the preacher, were really superior; and his subject was one about which all Christians agree; and yet, in spite of my better judgment, I kept thinking, 'You do not know and preach the whole truth.' Now I am convinced that the Rev. —— is a man of unaffected piety, and an able and success-

ful preacher ; still, I cannot hear the truth from him with the satisfaction I can from one who believes as I do. Is not this the offspring of bigotry ? I really wish to possess 'the charity which hopeth all things, which endureth all things, and which never faileth ;' and the benevolence which embraces the whole family of man. O thou most indulgent Lord God, who art thyself the fountain of all excellence and grace, satisfy the benevolent desire with which thou hast inspired me, and graciously fill me with the loving mind that was in Jesus ! Amen.

"My poor mind, has been greatly afflicted to-day, by the conduct of father G.'s servant girl. She made a statement to me this morning, which I soon discovered to be false. On being called up to account for it, she very boldly gave me the lie, protesting repeatedly that she never made

such a statement. Although my dear friends hesitated not to believe my representation of the facts in the case, yet the open and persevering denial of Mary gave me a sensation to which I had previously been a stranger. Bad as I knew human nature to be, I was not prepared to meet any thing like this in a young female.

“ Father G. said to Mary, ‘ He that telleth lies shall not tarry in my sight;’ and she was promptly discharged. She had been but a short time in our family.

“ Lying, I thank God, is a vice to which I do not remember that I was ever inclined. One of the first directions given me was, ‘ *Never tell a lie.*’ Lying is a sin which, when detected, never fails to bring shame and discredit. It is a sin against which the displeasure of Heaven has been most signally displayed, as we see in the

leprosy of Gehazi, and in the death of Ananias and Sapphira. See 2 Kings v, 20, and Acts v, 1—11. We are instructed by the Scriptures, that 'lying lips are an abomination to the Lord ;' and that all 'liars have their part in the lake which burneth with fire and brimstone.' O my Saviour, plant truth in my inward parts, and let me always speak in the strict integrity of my heart.

"The latter part of this day I spent at the house of Mr. S. A. V., where we were favoured with the company and conversation of the Rev. Mr. B., an old veteran in the army of our common Lord. He was converted to God when very young, and he studied medicine with the view of entering upon the practice. But God had other work for him ; and he has now been an acceptable and successful preacher of the gospel for nearly fifty years. His

venerable head is silvered over with the frosts of nearly eighty winters; but Jesus is still precious to his soul; he loves still to speak of the Saviour, and his conversation is eminently adapted to minister grace to those that hear him. He entertained us with several narratives of conversions, to which he had been a witness, and which were the fruit of his ministerial labours. During the relation he would frequently exclaim, 'Not unto me, not unto me, but unto thy name be all the praise, O my God.' He told us truly, that he feels all the infirmities consequent on age. 'But,' said he, 'I feel as strong desires to labour for the glory of God and the good of souls as I did in my youth, and I am determined to bear my testimony for my Saviour and his truth as long as memory and strength shall serve me.' Head of the church, continue to fur-

nish thy people with a succession of such competent, resolute, and untiring pastors!

“When I entered the church this morning I felt somewhat disappointed to find the pulpit occupied by the Rev. D. L., for I had not been apprized of his engagement. However, though I did not hear the person I expected, still I obtained a blessing. Mr. L. generally has something to say which is interesting to the true believer. His sermon in the morning was on the *Christian's treasure*. In his illustration he remarked, ‘God is the believer's Father; Christ is his in all his fulness and relations; the Holy Spirit is his in all his saving influence; the ministry is his, given for his assistance and comfort; the promises are his in all their variety and fulness; trials and sufferings work for his present and endless good; the or-

dinances of God's house are his ; angels are his ministering servants ; and he is heir of a kingdom and a crown of life.' Such is the treasure of the true Christian. O Lord, create me anew after thy image, and enable me to walk worthy of this high calling !

“ His sermon in the afternoon was on ‘ the means of promoting a growth in holiness.’ On this subject he directed us to ‘ a diligent and faithful attendance on the means of grace ; a methodical and attentive reading of the Scriptures ; sincere, earnest, and persevering prayer in our closets and social interviews ; watchfulness against every temper, &c., which might grieve the Spirit, and bring darkness upon the mind ; maintenance of a realizing sense of the awful concerns of eternity, of the sufferings of Christ for our sins, and of our infinite obligations to God ; and, lastly, to be

much engaged with each other in conversing on experimental and practical religion.' These are golden directions, which I wish to hide in my heart, and to exemplify in my practice. O Thou, from whom all good proceedeth, carry on thy good work in my soul, till thou hast made me fully meet for thy glorious presence in heaven!

"In the evening the preacher took for his text, 'It is appointed unto men once to die.' He was not very methodical in the arrangement of his subject; but, from the notes which I tried to make, I gather the following thoughts: 'Death, which is the consequence of sin, is the dissolution of the union of the soul and body; the separation of these old companions. It is the certain lot of *all* men; for "it is appointed unto man to die." By death we are finally separated from

all the enjoyments, possessions, and delights of this world, as well as from all the pains and annoyances of it. It separates us from our nearest and dearest friends ; it puts an end to all opportunities of knowing God and finding his mercy ; it puts a period to the Christian's opportunities of glorifying God, and of doing good to men ; it brings to an eternal close all the pains, troubles, temptations, cares, and sorrows of the saints. As death is common to men, it is perhaps near at hand, and may come upon us when not expected ! Death will open a terrible scene to the wicked, but a joyous and delightful one to the righteous. It fixes the everlasting destiny of all men ! After carefully considering these *thoughts*, I can, through grace, say, death is *not* 'the king of terrors' to me ; I cannot look upon him as my enemy ! I thank my

Lord the 'sting of death' is extracted. Being persuaded of my interest in Christ, of the existence of a work of grace in my heart, and of the never-failing protection of my Father above, I look upon death as a messenger of peace, sent to release me from sin and suffering. Glory be to God!

"This day I fell into the company of a lady who is a professed Socinian; and she talked a great deal on a subject of which she appeared to me to have no clear conceptions. The subject of her conversation was 'the person of Christ;' and she said, 'He is God by office and investiture.' I simply observed, 'Madam, you appear to me to make the blessed Saviour *inferior* to the Father.' She instantly replied, with some degree of warmth, 'I do so, and I have the high authority of the words of Christ for so doing; he says, "My Father is greater

than I:" what will you do with that saying? Conceiving it to be of little use to contend with an opponent so warm, I contented myself with remarking, 'That person must have read the Holy Bible to little purpose who had failed to notice that our Lord is there styled "*The great God*," "*The mighty God*," and "*The only wise God*.'" The proper, eternal, and underived Godhead of Jesus Christ is a doctrine in which I am a firm believer! It is a fundamental truth, the knowledge and belief of which is essential to Christian salvation, and it is a doctrine which is as clearly and fully revealed as any other doctrine of divine revelation. Who can read the Bible without seeing that the names, the attributes, the works, and the worship of Deity, are claimed by the Saviour, and ascribed to him by the sacred writers? If I did

not believe Jesus Christ to be more than man, and more than God by office and delegation, I should not dare to trust my eternal interests in his hands ; for it is written, ' Cursed is man that trusteth in man, and that maketh flesh his arm.' Blessed Jesus, I conceive of thee as ' God over all, blessed for ever ;' and I worship thee, saying, ' My Lord and my God.'

" I have just returned from a precious visit to Mrs. S. W. This old lady is, indeed, ' a mother in Israel.' Her acquirements qualify her to give instruction and counsel, and her years and experience give authority to all she says. While young she received a superior education, and has been improving all her days. Ever since the bankruptcy of her father and husband, once opulent merchants, threw her upon her own resources, she has been called to pass through

deep waters. She has been a creditable member of the church for forty years. Possessing naturally a weak constitution, and exposed to many hardships, she has learned much in the school of affliction. She has suffered much during twelve years from chronic rheumatism; but, by the blessing of Providence in the use of means, she is now almost entirely relieved.

“The few hours I have spent with this precious saint will, I trust, be long remembered, and duly improved by me. The account which she gave me of her conversion, of her subsequent temptations, trials, and deliverances, and of her present views, feelings, and purposes, served to confirm my faith, and to call forth devout resolutions. Mrs. W. gave me pertinent advice in reference to my reading, studies, and general conduct, which I wish to treasure up in my mind, and

to reduce to practice. She is, evidently, a woman deeply versed in the knowledge of human nature, and in the things which pertain to the kingdom of God. Taking her for all in all I never may 'look upon her like again.' Should I be spared to see the years of Mrs. W., I wish I may have the happiness to look back on the display of as much prudence, piety, and practical holiness, as has been seen in her. Well, have I not the same Saviour exhibited to my sight, the same throne of grace to apply to, and the same all-sufficient grace to support and strengthen me? If I am not wanting to myself, there is no reason why I may not be as holy and useful as she is. The King's highway of holiness is before me; I see it clearly, and, I thank God, I feel disposed to walk therein. O Thou, who art my strength and salvation, do

thou 'uphold me by the right hand of thy righteousness.'

"I feel my mind very solemnly affected by what I have this day been called to witness. Our church has been under the necessity of expelling from her communion two members, who have held a long and creditable standing. When the minister rose to read the notice of their expulsion, he made a number of judicious and feeling remarks, which I hope will be rendered a lasting blessing to me, and to all who heard them. Among other things he observed, 'The nature and notoriety of the offence for which the two members are expelled render the disagreeable task of public notice of their expulsion necessary; for they that sin before all must be reproved and punished before all, that all may fear to sin.' And he expressed a hope 'that this public announcement of

their expulsion would tend to the honour of the Christian cause, and to the ultimate benefit of the parties excluded.' I think it is an awful thing to be expelled from the communion of the church; for when this is done according to the order of God, it is ratified in heaven; 'What ye bind on earth,' says our Lord, 'shall be bound in heaven.' I have been graciously preserved from those outward and scandalous sins which would expose me to the censure of the church; yet I know not but my lukewarmness and short-comings have rendered me as deserving of expulsion as some others. O my God, have mercy on me, and sanctify this exercise of discipline to the good of the church, to the offenders, and to me!

"I still find that private intercourse with God is my chief source of comfort and stability; I am indeed edified

and cheered in public means, and in religious conversation with the saints; but my greatest and most lasting blessings are found in my closet. Whenever I seclude myself from sensible things, meditate on the doctrines of Christ, and make known my wants to God, I am made to forget the toils and ills of life, and empowered to run the path of duty with alacrity and joy. In this secret intercourse with Heaven I am sometimes as it were transported to the celestial world. There I survey with rapture the munificent provision, and the glorious society. In my seclusion I sit and feast on angels' food; this is the food 'the world knoweth not of.' 'Truly our fellowship is with the Father, and with his son Jesus Christ.' Bless the Lord, O my soul, for these foretastes of eternal life; and may I ever be ready

to testify to all the sweetness of communion with God.

“This is the day on which the church celebrates the most important event that ever took place on this earth, viz., ‘*The birth of the Saviour.*’ This event, indeed, ought to be remembered and thankfully acknowledged every day; but as the church has consented to fix on this day for the Christmas festival, I will unite with the redeemed, and record my gratitude to Him who ‘so loved the world that he gave his only begotten Son,’ and will say, with a glad heart, ‘Thanks be unto God for his *unspeakable gift.*’

“We had a meeting for prayer this morning at five o’clock. It was well attended; and He who once came to be cradled in a manger, came now to the temple of every heart. My dear father G. was filled to overflowing; and

all the way home he continued to exclaim, 'Glory to God in the highest! and peace upon earth!' At eleven o'clock Mr. B. gave us an edifying discourse on 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' He noticed, first, the saying, 'that Christ Jesus *came into the world,*' and that he came '*to save sinners.*' Secondly, he undertook to demonstrate the faithfulness, or *truth* of this saying: and, thirdly, he expatiated on the apostle's inference, 'It is worthy of all acceptation.' This, for a young man, was a well-timed, and an excellent sermon.

"While hundreds around me spent the afternoon and evening of this day in a way that desecrates the Christian festival, I retired to my room, and held fellowship with God. O, could I persuade the giddy tribes of men to

forego their pleasures, and join me in my pursuits, how great for the better would be the change in their lives and feelings! If the sons of unbelief could conceive one half what I feel and enjoy, it appears to me that they would *give no sleep to their eyes, nor slumber to their eyelids*, until they were partakers of a bliss so great! Human language is too poor to convey a just view of my enjoyment, or I would attempt the description. It is a height I cannot reach, a depth I cannot fathom, and a breadth I cannot compass! I must content myself with saying, it is a 'peace which passeth understanding,' and a 'joy which is unspeakable!' But I would say to all, 'O taste and see that the Lord is good, for his mercy endureth for ever!'

"Lo, I am spared to begin a new year. Last evening I felt my heart deeply engaged with God. I took a

survey of his mercy and grace manifested through the last year. I thought on my coldness, failings, and sins, and I promised to do better if my heavenly father would give me grace, and spare me to enter on another year. I wish now to covenant anew with the Lord. O my God, Father, Son, and Holy Ghost, one God, I give myself, my soul and body, my time and talents, all to thee. Be pleased to accept the offering, and

‘Seal me, thine abode,
The temple of indwelling God.’

I will try to do better; I will pray more, be more watchful, be more faithful in reproving sin, in instructing the ignorant, and in serving the Lord. Lord help me, or I shall break my vows, for I am perfect weakness. Saviour, be thou my strength.

“This day’s experience has served to convince me that there are still

within me the remains of the *carnal mind*, and that the graces of the Spirit have not yet attained maturity. I felt this day the risings of pride and impatience, which I believe are not felt by the 'spirits of just men made perfect' in heaven. If these tempers have no place in the glorified, then they must be rooted up, and cast out of my heart, before I can join the society above. Have I not reason to look and seek for the perfecting of the work of holiness which I know my heavenly Father has begun in me? I have; for the apostle tells me, 'This is the will of God, even your sanctification;' and he adds, 'Faithful is he who hath promised, who also will do it.' This, surely, is reason sufficient to justify me in seeking to be 'cleansed from all unrighteousness.' *He hath promised!* Yes, blessed be his name, he hath pro-

mised, 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; I will take away the heart of stone, and give you a heart of flesh.' Having this, and many similar promises, I will pray that I may have all the mind which was in Christ. If I were more holy, more like my divine Saviour, I should be more happy and more useful; for holiness and usefulness are inseparably connected. I thank thee, O Lord, for what thou hast done, and I trust in thee for the perfecting of the work.

"The Rev. J. B. preached this afternoon, and his sermon served greatly to extend my views of the divine character, and to give me a clearer knowledge of the Christian life. The text may be found 1 Peter v, 10: 'The God of all grace who hath

called us unto his eternal glory, by Christ Jesus, after that ye have suffered,' &c. 'The God of all grace.' In speaking of the character of God, he pointed to the grace displayed in the magnificence, the beauty, and the order of the universe, in the numerous benevolent institutions established in Christian nations and communities, and in the rectitude, the happiness, and the stability of the heavenly hosts; and then observed, 'All this grace proceeds from Him who is "the God of all grace."' He then referred to the goodness manifested in the stupendous works of creation, providence, and redemption, and remarked, 'These are the works of Him who is "the God of all grace."' In speaking of the *end* of the Christian's call, or journey, viz., 'God's *eternal glory*,' he appeared to me like one who had accompanied St. Paul

to the *third heavens*, and had obtained permission and ability to describe what the holy apostle thought it not lawful to utter ! His conceptions were lofty, his language figurative, and his manner highly animated. I cannot put such descriptions on paper. He now proceeded to speak of the Christian's *call* or *journey* to the eternal glory as a way of *holiness* and *needful suffering* ; and he showed how sufferings, if borne with a proper spirit, and improved with Christian prudence, tend to the perfection, confirmation, and establishment of Christian character. This idea he illustrated by reference to the case of David, who says, ' It was good for me to be afflicted ; for before I was afflicted I went astray,' &c. ; and by that of Job, who says, ' When he hath tried me, I shall come forth as gold seven times purified.' Finally, in noticing

the *medium* of the Christian's call to God's eternal glory, the preacher remarked, that 'though the atonement of Christ is the procuring cause of the redemption and salvation of all who finally attain heaven, yet the pious heathen may be said to be called to God's eternal glory by the *law* of nature ; and the pious Jew, by the observance of the *ceremonial* law of Moses.' He then contrasted the several dispensations of religious light, in order to excite us to gratitude for the high privilege of being called to God's eternal glory 'by Christ Jesus.' This, indeed, is but a poor attempt to describe a sermon which inspired me with feelings and sentiments which I have not power to express. O my heavenly Father, thy love and grace infinitely surpass all human conception ; all that we can say of thee is, 'Thou art the *God of all grace.*'

‘O that the world might taste and see
The riches of thy grace!
The arms of love that compass me
Would all mankind embrace!’

“Our minister met the members of the church this afternoon, and gave an address which I hope will not soon be forgotten. He began by stating, that the maintenance of a strictly Christian deportment by the members of the church is essentially necessary to the prosperity of the cause of God. ‘Ye are the salt of the earth,’ and ‘Ye are the light of the world,’ are Scripture declarations, which prove this proposition. He then remarked that Christians ought to be *circumspect* in what some may deem little things, as well as in such as are great; for, ‘He that despiseth little things shall fall by little and little.’ Besides, irregularities in little things are marked by the world, and are made to reflect

discredit on both our persons and our religion. Thus we see how, by little things, we may 'hinder the gospel of Christ.' He proceeded to notice, as among what some call little things—'Lightness, or levity in manners and conversation; impatience under disappointments, and the contradiction of sinners; evil speaking, or telling things to the disadvantage of absent persons; want of promptness and fidelity in discharging debts and fulfilling contracts; indulging in luxurious living; extravagance in furniture and dress; and uncourteous treatment of our brethren and fellow men.' He enlarged most feelingly on each of these particulars."

The following is an extract from a letter which Grace addressed, about this period of her life, to a young female friend, who, it appears, was me-

dictating a visit which Grace did not approve. As it furnishes strong evidence of her benevolent heart, and of her deep solicitude for the safety and welfare of her friend ; and, above all, as it may be read with profit by my youthful readers, I shall offer no apology for giving it here.

MY DEAR SISTER,—As you have determined to leave the circle of your friends for a time, and accompany Miss L. to B——, permit me to furnish you with some evidence of my love and of my concern for your welfare, by giving a few words of advice. In the first place, be resolved to spend some time every morning, noon, and night, in secret intercourse with God. Retire from the family where you may be into some secret place, and there read your Bible, meditate on the things of God, and pray

ferverently to 'Him who seeth in secret;' Matt. vi, 6. This will keep you serious, and strengthen you against temptation in company. Spend as much of your time as possible with your religious friends; their conversation will tend to your edification, and will help to keep alive your religious impressions. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.' You will find the conversation of the thoughtless to impoverish your soul and depress your spirits. Embrace every opportunity of attending on the means of grace, such as the preaching of the word, meetings for prayer, fellowship meetings, the Lord's supper, &c. Remember the way of duty is the only way of safety. And go to all the means with humble prayer, and in full expectation of finding a blessing; for it will be done to you accord-

ing to your faith. Labour at all times against a spirit of *levity* and *trifling conversation*; these, if indulged, will pierce your soul as a dagger, as they have too often done mine. In order to avoid levity, remember the profession which you make; and, above all, recollect, 'Thou God seest me!' O live in the spirit of watchfulness and prayer!

"Again, every evening when you retire to rest, enter into a strict and impartial examination of yourself. Ask yourself the following, or similar questions: Did I feel the presence of God when I left my bed this morning? Did I then give him sincere and heartfelt thanks for his kind and preserving care? And did I pray fervently that he would be with me, protect me, and keep me from sin through the day? Have I duly improved every opportunity which this day has

afforded for private prayer, reading the Scriptures, meditation, religious conversation, and attending the public means of grace? Have I indulged any thoughts, spoken any words, or done any deeds this day which are contrary to the spirit and letter of God's law? Have I been in any company that has not been profitable? Have I done all I could for the honour and prosperity of my Redeemer's cause? Do I now love God above all things? Are my desires for religious enjoyment growing stronger? Am I hungering and thirsting after righteousness? Urge these, or similar questions, coolly and seriously upon your own heart every night, before you dare to close your eyes in sleep.

"You see that this is, in substance, the same counsel which I have often given before: you know it all. But,

my dear S., I mention it now, 'to stir up your pure mind, by way of remembrance.' This, you know, is dictated by the pure love of a sincere friend. O, I wish to receive you back after your visit as much devoted to the service of God as you now are. You say you love me; I believe it. Then let me entreat you, when you think on your dear Grace, just to read this little epistle over again, as an evidence of your love. Farewell; let us meet every day at 'the throne of grace' until we see each other again.

"Yours, affectionately,

"GRACE KING."

"In order to encourage myself to continue the race on which I have entered, I find it necessary to cast my eye frequently to the glorious reward promised to those who endure to the end. This, I believe, was the practice

of Moses ; for it is said of him, ' He had respect to the recompense of reward.' I often think of the time when I shall have a palm of victory put into my hand, and a crown of glory placed upon my head ; when I shall be admitted to the society of angels, and the spirits of just men made perfect ; when I shall be put into possession of the incorruptible inheritance, and when I shall be engaged in singing the new immortal song, in the immediate presence of my Saviour and my God. How cheering, how animating the thought !

' Thrice blessed bliss ; inspiring hope ;

It lifts my fainting spirits up :

It brings to life the dead !

If I hold fast the profession of my faith without wavering, I shall soon realize, in actual enjoyment, what I now see by faith ; for

'To patient faith the prize is sure ;
And all that to the end endure
The cross, shall wear the crown.'

But what am I, or how shall I endure to the end ? I am perfect weakness ; of myself I can do nothing ; I can endure nothing. O, blessed Saviour, be thou my strength and my deliverer !

"It is a thought which often cheers my mind, that as a believer I have a right, a gracious right, to plead and look for the fulfilment of the divine promises ; for 'they are all yea and amen to them that are in Christ Jesus.' These promises, St. Peter says, are 'great and precious.' They are so indeed in their origin, nature, medium, condition, and efficacy. The promises of man often originate in a principle of selfishness, or fear, or sense of justice ; but the promises of God originate wholly in his mercy

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Christ, manifested by coming boldly to the throne of grace. As to the efficacy of these promises, they are all-powerful to dispel our fears, to support us under afflictions, bereavements, and temptations, to strengthen our faith, to inspire our hearts with joy, to elevate our hopes, and to purify our hearts. With what truth and propriety then did the apostle call them 'great and precious promises!' For the above remarks I am indebted to notes of a profitable sermon to which I listened on the morning of last sabbath. O may I cultivate a still closer acquaintance with the precious book which is the repository of the promises; and in every time of need may I have power to plead for their fulfilment! And O, my God, inspire my poor heart with sentiments of love and gratitude to thyself as the divine Author of the promises!"

and love ; they are *promises of grace* ! The *medium* through which these promises are made and fulfilled to the children of God is not prayer, or moral worth, but the merits of the blessed Jesus. 'The precious blood of Christ' is the grand meritorious and procuring cause of the promises. As to the *nature* of the promises, they impart light to the ignorant, life to the dead, strength to the weak, pardon to the guilty, liberty to the captive, sanctification to the unholy, comfort to the wretched, and eternal life to the hell-deserving. There is no want we feel, no circumstances in which we can be placed, no duty to which we are called, but there is a promise suited to our case. The *condition*, on the performance of which the fulfilment of the promises is suspended, is not the sacrifice of power, of wealth, or of friends, but *faith* in the Lord Jesus

Christ, manifested by coming boldly to the throne of grace. As to the *efficacy* of these promises, they are all-powerful to dispel our fears, to support us under afflictions, bereavements, and temptations, to strengthen our faith, to inspire our hearts with joy, to elevate our hopes, and to purify our hearts. With what truth and propriety then did the apostle call them 'great and precious promises!' For the above remarks I am indebted to notes of a profitable sermon to which I listened on the morning of last sabbath. O may I cultivate a still closer acquaintance with the precious book which is the repository of the promises; and in every time of need may I have power to plead for their fulfilment! And O, my God, inspire my poor heart with sentiments of love and gratitude to thyself as the divine Author of the promises!"

About this time Grace noticed marks of penitency in a young friend of her acquaintance, to whom she addressed the following sensible and Scriptural lines :—

“MY DEAR FRIEND,—I have long felt deeply for the interests of your soul, and have remembered you constantly at the throne of grace ; hence you will believe me when I say that it gives me great joy to learn that you have become serious, and, as I trust, truly penitent. You are now in the way of salvation ; and tasting the ‘ wormwood and the gall.’ Be not discouraged ; the blessed Saviour always wounds before he heals, and he always wounds in order to heal. If you be willing to forsake all sin, to give up the world and its fashionable amusements, to unite yourself with the people of God, and to serve God with all

your heart, then be assured the blessed Saviour is ready to receive you. He stands in all his grace, and with all his salvation before you, and says to you, Come unto me, thou that art weary of sin, and burdened with guilt, and I will give thee rest, and will in nowise cast thee out.

“Suffer me, my dear friend, to ask you a few questions. Do you desire salvation more than you desire any other thing? Are you willing to give up every practice, pleasure, and amusement, which you know to be sinful? Are you willing to endure reproach from the wicked for righteousness’ sake? Are you *now* willing to deny yourself, take up your cross, and follow Jesus to the end of life? Do you pray much to Him who seeth in secret, and confess your sins to him? And are you conscious that you cannot make satisfaction

to God for your past sins, or save yourself?

“If you can sincerely answer *yes*, then I advise you to continue to seek, trusting only in the *blood* and *merits* of Jesus. You are not far from the kingdom of God; your day of salvation draws near. O, my dear friend, expect it every moment! Do not rest satisfied with any thing short of a full and sensible deliverance; a liberty which you can *feel*, and in which you can *rejoice*! Many sincere seekers of salvation rest satisfied without this, and this is the reason why they never get it. ‘Ask, and you shall receive; seek, and you shall find; for every one that seeketh findeth, and to every one that knocketh it shall be opened.’

“Yours, respectfully,

“GRACE KING.”

“This day a book fell in my way,

in which the author labours to show that the doctrine of an over-ruling providence is not true. He affects to believe 'that the *care* of the universe, and the-creatures that people it, is an employment too *mean* for the infinite Jehovah.' Though I am not familiar with the arguments which may be drawn from reason, history, and philosophy, in defence of the Christian belief in a providence, yet I find myself amply sustained in this belief by the language of Scripture. Here I learn, that He who made the universe deigns still to interest himself in its government ; and that man receives neither good nor evil of a natural kind, but by either his appointment or permission. I cannot see how it can be considered beneath the dignity of God to care for men and animals, seeing he did not consider it beneath his dignity to make them.

Many of God's providences are confessedly dark to us ; but the great day of judgment and recompense will make every thing clear. The writer of this book admits that the Maker of all things has given to them certain and fixed laws, by which order, and the succession of seasons and days are brought about. Now this is what I call providence. Yes, I rejoice to know that 'the Lord reigneth ; and I would, with the Psalmist, bid 'the earth rejoice' on that account. I am taught to believe that the providence of God is so particular, that the very hairs of my head are numbered, and that a sparrow cannot fall to the ground without my heavenly Father's notice. Blessed Lord, thine 'eyes are over the righteous, and thine ears open to their prayers !'

"A few more weeks will complete my fourteenth year ; and of those

years nearly eight have been spent in attempting to love and serve the Lord. During these years I have often been troubled with coldness and want of spiritual life. But, I thank my God, I have never intentionally and wickedly departed from him ; and I have always possessed confidence in him as my Father and my God ! I know that my improvement in knowledge and holiness has not been equal to my privileges. My God, I feel ashamed and humbled before thee. O, if spared any longer, may the time past suffice me ; and may my future improvement bear some due proportion to my advantages ! Stand by me, O my Redeemer, and preserve me from the hands of my enemies ; support me under all afflictions, and strengthen me for all thy will !”

This is the last entry in the diary of Grace King ; for the closing scenes

of her life we refer to the first part of the work. Now, my youthful readers, I take my leave of you, praying that you may be like Grace King, both in her life and death. Amen.

We will conclude our brief history of Grace King by giving an extract from the copy of a letter which she addressed to a relative of Mr. G.'s family, who, though he had been religiously educated, still continued to neglect the one thing needful. This letter was written on the day Grace was taken sick, and, probably, is the last article which she indited. It was greatly blessed to the young gentleman, and was made the means of awakening his mind.

“Why do you put off your repentance, and defer attention to the interests of your soul until a future time? Are you looking for a future day that shall furnish greater facilities for ob-

taining salvation, or that shall be beset with fewer hinderances to your return to God? Is it reasonable for *you* to expect the coming of such a day? Is it at all probable that you will *live* to see such a day? Are the obstacles now in your way *really insurmountable*? Are your present means and helps really *so inefficient* that you cannot be saved by their instrumentality? Is not God as gracious now as he will be at a future day? Is not the Lord Jesus as able and willing to save *now* as he will be in future? Is not 'the precious blood of Christ' as efficacious now as it ever will be?

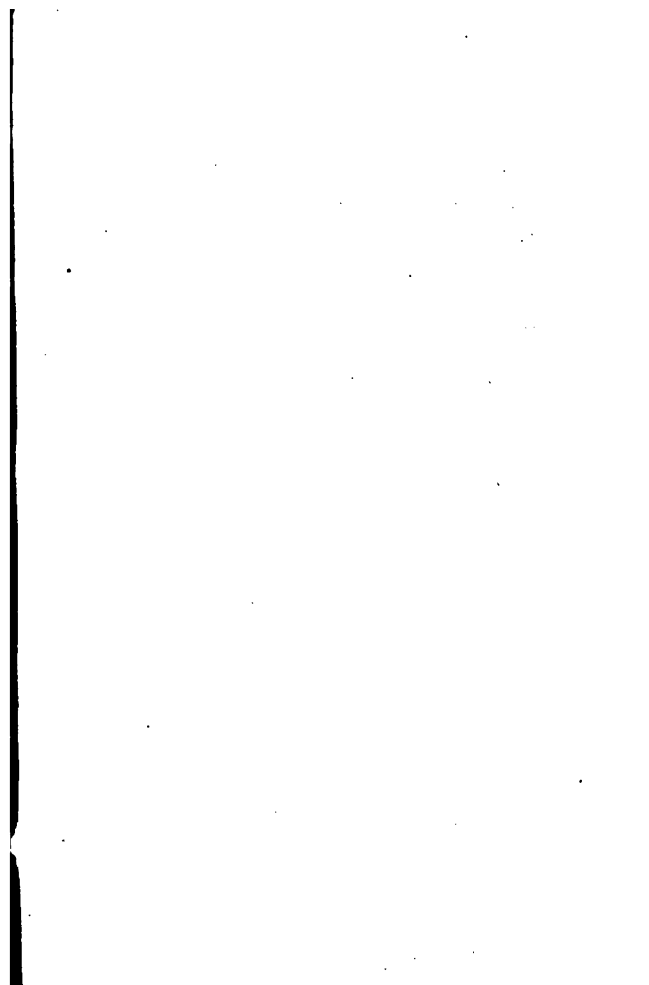
'If religion will ever be a blessing to you, will it not be a blessing to you now? If conversion will be necessary to your safety at some future time, is it not a matter of safety to you now? If it will ever be your duty to be religious, is it not your duty now?

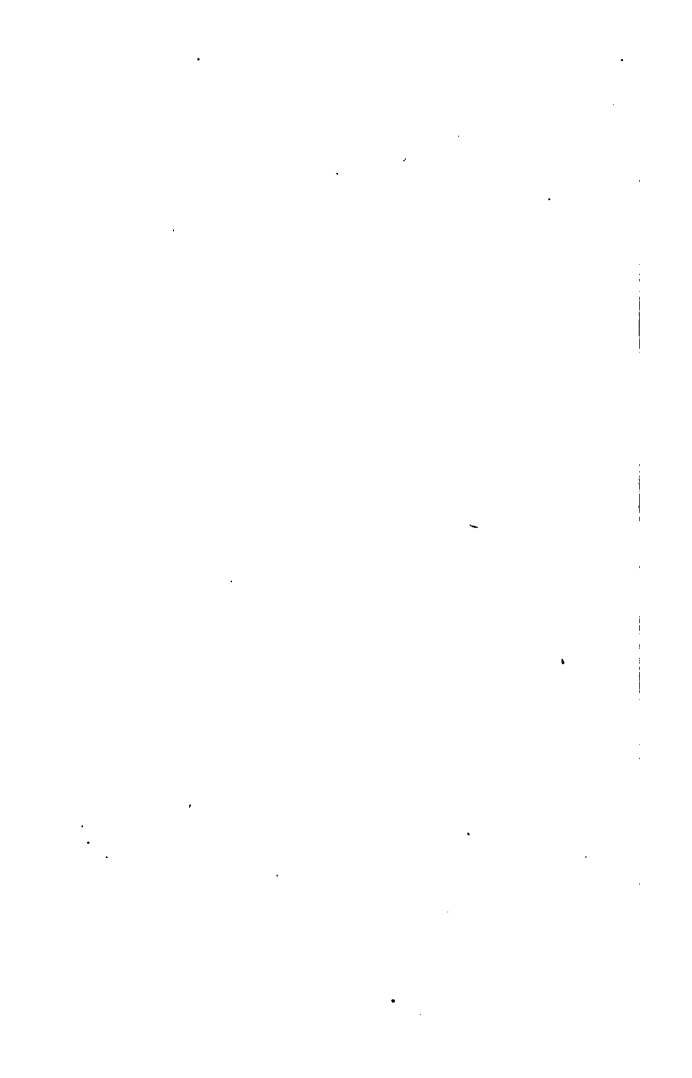
And if it will ever be for your interest to be religious, is it not your interest to be religious now?

“I think I hear you answer, *Yes!* And can you, after such an answer, defer for another hour attending to your duty, and the pursuit of your highest interest? O, I beseech you, by the worth of your soul, by the joys of heaven, by the miseries of hell, by the mercy of God, by the cross of Christ, and by the danger of delay, that you trifle no longer! *Now*, yes, *now* give your heart to God!”

THE END.

Wm
Wm









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